TRUTH
PSYCHIC OBSERVER
SPIRITUALISM'S PICTORIAL JOURNAL

NUMBER 257 Published by PSYCHIC OBSERVER, Inc., 10 East Fourth St., Jamestown, N. Y., U.S.A. MAY 25, 1949 15 CENTS

EIGHT MINISTERS AT SEANCES WITH FAMOUS DIRECT-VOICE MEDIUM

By EMILY GRANT HUTCHINGS

Are we living in a dual world, the tangible part of it vibrating slowly, the unperceived part keyed to a higher tempo?

May we, on some such hypothesis account for the fully attested cases of dreams that have been fulfilled, of waking visions that give warning of death or impending disaster?

Is there, latent in every human being, a faculty of the normal mind that may be trained to rise into that higher vibratory rate, to achieve a vantage point from which the shadows of coming events may be seen, felt or vaguely perceived?

ELASTIC BLANKET

How else shall we account for premonitions, hunches, sharply - etched presentments and detailed visions of events that have not yet taken place?

Coincidence, is the glib explanation of the psychologists. But coincidence is an elastic blanket that may be stretched out of all semblance to the original shape and size, to fit any set of troublesome conditions.

In the not remote past, any manifestation of clairvoyance or clairsentience was regarded as a symptom of mental derangement—or worse.

To cite an extreme case that came within the range of my own knowledge; two clergymen of the same denomination, filling popular pulpits in the city and suburbs of St Louis, discovered that they were constantly knowing in advance things that were going to happen.

At first their friends took these "hunches" as a joke; but after several years the repetition of predictions that were verified assumed a serious aspect.

SECRET LEAKED

When the secret leaked out, that these two and six other St. Louis clergymen were having monthly sittings with the most remarkable independent voice medium in America, the orthodox church rose in revolt.

To them, this was witchcraft; but the physician and the teacher of psychology recognized some sinister mental disorder.

EMILY GRANT HUTCHINGS

Without betraying what they feared, two men high in the councils of these two churches took it upon themselves to keep records, for the purpose of proving to both men that their hunches, dreams or presentiments were wrong four times out of five.

To their dismay, they discovered that the ratio of success and failure was exactly reversed.

"I'm going to get a letter tomorrow," one of these ministers said to his friend after a Sunday morning service. "I don't know who the sender is, but it comes from a great distance and it will contain a check for a considerable sum of money."

"You get those right along, don't you?" his friend countered.

"Not so that you could notice it," the dominie laughed. "I got the impression while the choir was singing. It isn't conscience money, and it's not a present to me, but I'm going to be pleased."

HE GOT IT

Surreptitiously the confidant set down the complete statement in his record book. A letter containing money in the form of a check, delivered on the Monday following, a letter that had travelled far and brought good news. Here were six points of improbability. The following evening the friend made an excuse to call at the parsonage.

"Did you get your letter?", he asked, hoping for a sight of an embarrassed and disappointed dreamer.

"I certainly did—and I was going to say the check was bigger than I expected, but I really didn't see any figures. It came this afternoon, too late for the bank."

HE KEPT HIS WORD

He took it from his inside pocket, a letter that had been written in Alaska and mailed in Vancouver. The writer, during his student days, had been an enthusiastic member of the Young Men's Club. No one had heard from him since his graduation.

"When I left St. Louis four years ago," he wrote, "I resolved that if ever I made any easy money, I would send part of it to you for the gym, or any other use you cared to make of it. You gave me an insight into the real forces of life, that most preachers don't know anything about.

"I've had both kinds of success. This last windfall I want to share with you. The spiritual success you don't need. You get it at the source."

The case was perfect at every point. Had the letter contained a dollar bill, or had it been mailed in some nearby town, the premonition would have faded into the guise of coincidence.

It might have been used for the purpose of proving to the clergyman that he was wasting his time when he sat in silent meditation, seeking to unfold the possibilities of his soul.

"HITS" INCREASED

The record in his friend's notebook revealed a steady increase in the "hits" that were being made by his psychic perception. He was learning how to tune in, to study the characteristics and possibilities of his gift, perhaps even to put it to practical use.

The prophetic faculty of the other clergyman did not run true to any one type. Clairvoyance and clairaudience were common occurrences, and the things he saw and heard did not all have to do with the future.

At times, in the pulpit, he delivered sermons he had not prepared, and a pencil held loosely in his fingers wrote sen-

INSPIRED IN THE PULPIT

tences that were not in his mind.

There is nothing spectacular about these manifestations, and his friends treated them with toleration. One morning the man who had been commissioned to spy on his mental processes and report them to his physician, was driving with him down Lindell Boulevard.

TEST FOR THE SPY

The conversation had been general and pleasant. As they neared Grand Boulevard, the minister said quietly:

"We're going to have an accident to your car. A truck will strike us and smash your fender and the right front wheel."

"Are you nervous — would you rather get out?", his friend asked, looking for an opportunity to pull out of the stream of traffic.

"Not in the least. We won't be hurt. I'm just telling you what I saw."

HE SAW THE TRUCK

Unfortunately for the vision, the car reached Grand Boulevard just as the stop light changed, and it proceeded at a discreet rate of speed across the street where, in the past, many collisions had occurred. When the point of danger had been safely navigated, the man at the wheel said:

"There, you see, nothing happened."

"No, and it wasn't my cautioning you that saved us. There wasn't a truck in sight. And I distinctly saw a truck."

They were still discussing the incident when they were starting across Jefferson Avenue, ten blocks east of Grand Boulevard, with the traffic signal safely in their favor.

Out of nowhere a huge truck, that should have halted at Pine Street, crashed into their car, almost overturning it.

The driver explained that his brakes failed to work. His heavy vehicle was damaged and he was willing to pay for the damage he had caused, which consisted of a demolished front wheel and a badly crumbled fender. As they waited for the wrecker, his friend said:

"Too bad it didn't happen back yonder. You'd be claiming this as another of your correct hunches."

HUNCH WAS CORRECT

"It was a correct hunch. I didn't get either the time or the exact place. All I really got was the impact and the damage to your car."

"Well, what good is it — if the thing had to happen in spite of your warning?"

"I didn't say it was any good. I don't think guardian angels are out trying to save automobile repair bills. It's enough for me to know that we have mental resources that haven't been tapped or developed.

THE BIG "IF"

"If my grandchildren can turn their clairsentience to good account, I'll be very well satisfied. I don't expect to harness it and put it to work."

When this incident was related to some of the other members in the pastor's congregation of admirers and critics, one of the latter said:

"I can tell what is going to happen to you, and I'm not using any psychic powers when I look into the future for you. If you don't keep these crazy manifestations to yourself, your resignation will be demanded.

REPLY TO THREAT

"You're trading on the fact that we belong to the most liberal Protestant church in America; but we still have some regard for the teachings of the Bible." The minister smiled blandly as he replied:

"I could preach sermons on 20 consecutive Sundays each one based on a different text, to prove that every phase of mediumship was practiced by the Hebrews and the early Christians.

"I can show you perfect cases of clairvoyance, materialization, and the independent voice. I might remind you, too, that the Old Testament prophets were virtually kings, because they could communicate with the dead and tell what was going to happen.

"Jesus got his following, how? By working miracles. Do you think those things are any less possible in America today than they were in Jerusalem or Athens or Rome?

"We're only parading our ignorance of the Bible, and stultifying ourselves, when we hobble the finest faculty of the human mind. And as far as my resignation is concerned, I'll have it ready before it is called for."

IGNORANCE OF BIBLE

A few months later the pastor outwitted his opponents in the church by accepting a call to an eastern city. There he continued openly to preach Survival and the possibility of communication, through the instrumentality of the psychic faculty of the mind.

Over his own signature he published articles dealing with his personal experiences. His interest is not religious. It is the releasing of the subliminal mind, that part of the mind which is in contact with cosmic intelligence.

If this contact improves the world's morals, so much the better. But public opinion remains the insurmountable barrier. How can this obstacle be overcome?

On many occasions he declared that a few startling instances of prophecy, dramatically fulfilled, would change the current of public opinion from hostile scorn to uncritical acceptance.

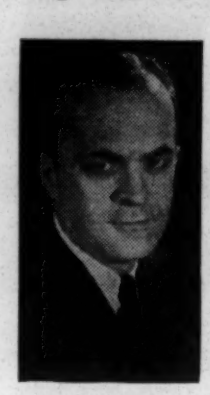
THE BIG OBSTACLE

In the course of the years since he left St. Louis, cases of psychic import have been published with significant frequency in the most conservative magazines and newspapers.

New evidence has been brought forth that Abraham Lincoln predicted his own tragic end. Garfield's mother dreamed three nights in succession that her son would die by the hand of an assassin.

Julius Caesar was warned to

CHICAGO



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Spirit Return in Radio Play

By ELINOR JANSON

Angelica is a radio play. It is also a short story. But above all . . . it has a message I was eager to get over to as large an audience as I could find.

So, the short story was abandoned and the radio play was written.

Since my young girlhood, when I attended my first seance — which luckily for me was with the famous violinist and medium, Florizel von Reuter, well known all over Europe, I have had just one idea in mind—to show others, to help others find what I had been seeking for: the truth about survival.

I had been convinced time and time again, that the soul does survive and under given conditions is able to come back to earth and communicate with us.

And I was determined to make others realize this. It helps to talk about it . . . to write about it. But only a small percentage of people can be reached that way.

Then one day I read an article in a writers' journal, stating that more people listen to one radio program than those attending all the stage plays in New York during the course of five seasons.

My mind was made up. I could reach a great majority over the air, and I would do that. A dry account of spirit communication, or in the form of lectures, was out. So I chose the drama.

When I was in Buenos Aires, a strange spirit manifestation took place, which received very much publicity and some ridicule. I investigated and found that a young girl had materialized and stayed in that materialized condition for several hours.

I never forgot that special story. I tucked it away into a far corner of my brain and years later, I took it out of its nook and formed it into a story, then into a radio play.

I sent it to Les Mitchel, producer of the Skippy Hollywood Theatre who bought it, praising it highly. Later I was informed that the glamorous film actor, Victor Mature, was to take the leading part.

The story deals with Carl, a young baritone, who has been put into a sanatorium because

THEY NEW DEATH WAS APPROACHING

remain at home on the Ides of March. History is full of stories relating to the men of eminence, whose position makes them targets of fate.

But now we hear of similar warnings to the multitudes in the ordinary walks of life.

On the day when the Titanic struck an iceberg in mid-Atlantic, the wife of one of her officers sat in the nursery of her English home singing to her three months old baby. Suddenly she was terrified by a crash that seemed to wreck the house.

Later she learned that, allowing for the difference in time, she had heard the impact of that collision in which her husband lost his life.

Eugene Ysaye, in the midst of a concert in Dublin, changed abruptly from the musical text of Wieniawski's Concerto to a funeral dirge that had no place either in that concerto or on evening's program.

The audience saw him cringe and stagger back as a wisp of his long hair rose up as if it had been of wire and impelled by a spring. The following day it was learned that at that very moment his wife had met sudden death on the Continent.

The whole audience testified to the strange manifestation.

In both of these cases the sensitive perceived something that was happening at a distance. Telepathy the iconoclast offers as an adequate explanation, assuming that there is such a function of the normal mind and that its workings are fully understood.

Coincidence, the psychologist offers, since telepathy has no place in his vocabulary.

My dear friend and mentor, Dr. James H. Hyslop, said to me over and over: "Until we can either convince the teachers of psychology or so completely discredit them that their slurs and half-baked criticism will no longer mislead the unthinking public, what we believe to be the salvation of humanity will make slow progress."

Since his passing, 28 years ago, he has spoken to me scores of times, usually through the same medium who served those eight Congregational ministers, nine years after he was called to a higher sphere of unremitting activity. Lately he admonished me:

"Now that the psychoanalysts have crowded the psychologists into the corner, we can stop worrying about them. From now on they will find that the spiritual world is breaking through the floor of their refuge in the 'subconscious'. We will be safe to examine the most trivial manifestations of spirit-extension, without fear of ridicule.

"I am much pleased with your idea of doing a series of articles dealing with some of these 'lesser phases of mediumship'. As I told you years ago, nothing is too remote or trivial to serve as evidence, providing it bears the test of truth and common sense."

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ELINOR JANSON
In Fiction, Fact

Story of Spirit Return Radio Play Success

he insists he spoke to and danced with a girl who had passed on several years previously.

The doctor, willing to listen to the young man's story, comes to the conclusion that the boy is just as sane as he is himself.

There is a flashback to the night club, where the young hero sits alone at a table, when a startling young girl in white evening dress asks him if she may share the table with him.

She seems to know him, addresses him by name and tells him that she has seen all his films and admires him greatly.

The hero, flattered, falls in love, asks for a "date," when the girl rises suddenly and rushes away, not being able to answer him satisfactorily.

The young singer dashes after her into the street. It is raining heavily. He looks around. The girl has vanished. He calls a taxi, and tells the driver to drive slowly along Hollywood Boulevard.

CAR BEARS DOWN

He sees the girl crossing the street, without a coat, her white evening gown, wet and matted against her body. There is a screech of brakes as a black limousine bears down upon her.

Carl tells the taxi to stop, rushes out and carries the girl's limp body into his own taxi. She is not hurt, only dazed. He cradles her in his arms and tells her of his sudden love.

She tries to tell him that had this happened years before, it might have been different, but now . . . She shakes her head sadly.

The young man wants to know if she is married? Or engaged? Why cannot they meet again? Angelica just shakes her head. She cannot explain, because he would not understand.

A MYSTERY

She asks him to let her out of the taxi. He insists on giving her his overcoat, which she accepts reluctantly. Then she hands him a slip of paper with her address.

A moment later she is gone.

The following day Carl calls at the address the girl has given him, but finds only a grief-stricken mother, who lives an isolated life with her husband and maid.

Carl is embarrassed, when Mrs. Martin, the mother, tells him that no young girl lives in the house. There was a daughter — but she died five years before. The lady of the house points to a lifesize painting hanging above the piano. Carl recognizes her, even to the antique necklace and white evening gown.

But such things don't happen, they reason. And where is the overcoat Carl lent the girl, who presumably was some impostor playing a practical joke?

Half an hour later Carl consents to accompany Mrs. Martin to the cemetery, to take some flowers to her daughter's grave, which is in an enclosed vault, the key to which only Mrs. Martin has.

The key grates in the lock, the door swings open. And there on the inscription of the tombstone is Carl's overcoat.

Carl, telling of this story, is believed to be mentally unbalanced and put to bed with opiates, then transferred to a sanatorium, by his uncle.

MOTHER DENIES ALL

Newspapers print the story. Reporters ask Mrs. Martin about it. She denies everything, because her husband has a high official position and she does not want it to be jeopardized.

But when she hears of Carl's plight, she rushes to the sanatorium and confesses everything which, of course, sets Carl free.

And it is then the mesage of Spiritualism and survival of the human soul rings out, as Mrs. Martin says: "I am convinced that Angelica appeared to Carl, to let us all know that her soul still lives. It was on the same day she was killed. Surely there is a deeper meaning to all this."

WALKED BESIDE HIM

And Carl, free once more, walks down the street deep in thought. And as he walks along, he feels Angelica's spirit beside him.

That is a summary of the play.

When I heard they were making a record of it, I flew down to Hollywood to be present. I was thrilled at the enthusiasm of producer and actors, who worked for five hours like beavers, before making the final record.

Victor Mature expressed himself as being so fascinated

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One Word Proved Survival

By WILLIAM A. SMITH

I was in the U. S. Navy. Sometime in April 1894, we were in LaGuira, Venezuela, leaving there around 5 o'clock in the evening.

While all hands were at their stations, a Marine sergeant named Jenkins went down to the pharmacy, took a four ounce bottle of carbolic acid, and drank it.

Before he had gone very far he fell on deck and vomited up the acid. He was burned so badly internally that he died from the effects.

About 24 hours afterwards he was buried at sea. During that 24 hours he was in a coma, gasping for every breath.

I was working on the deck above where I could see him lying in his hammock, and I made the remark to my fellow workman that he put me in mind of a catfish just pulled out of the water, gasping for breath.

Approximately 36 years later, while with some friends for development, the lady of the house being mediumistic, she asked me why she kept hearing catfish with me.

I told her that it might mean anything or nothing, as I had lived in a part of the country where I had caught catfish, seen them caught, had eaten them, so the word catfish had no special meaning for me.

"LOST" HIS HEAD

Then she asked me if I had ever helped bury anyone at sea. I told her "yes," and also I knew then what catfish meant. For the sergeant was the only one who had been buried at sea from aboard any ship that I had been in while I was in the Navy.

Then she said that the spirit communicator kept saying: "I can't find my head. I can't find my head."

I asked her what he meant by that. She told me that she saw a large rock, covered with seaweed, and on the rock was a human skeleton, and at the foot of the rock was a skull.

I asked her if he meant to tell me that he was still attached to that skeleton at the bottom of the Caribbean, and he told her that he did not know of any place to go, and did not know how to get away.

Knowing that his time of punishment had expired or he would not have been allowed to come to me for help, I told him to pray for light and help, and he would get it, and that it would be up to him, for all that I could do was to tell him what to do.

AFTER 17 YEARS

Two or three weeks later he came in again and thanked me for the help that I had given him, and said that he was on his way out of his burdensome condition.

Some 17 years later I was tending the cabinet at one of Iona Brandt's materialization seances.

While standing in front of the cabinet, the form of a large man built up outside in front of me and said, "catfish."

I said "my God, man, you are a surprise."

CORROBORATION

He replied: "You are the man who made it possible for me to be here tonight."

I asked him if he minded if I told the people in the seance room what happened. He said "no," but he would tell them himself, which he did, saying that he took the acid, and that he was buried at sea, and that they called him "catfish."

He must have caught the expression that I made, in spite of his state of coma, and it was the only way he knew to identify himself.

Spirit Return in A Radio Play

by the script, that he could not lay it down until he had read the last page. The subject as well as the dramatic power intrigued him, so much, that he did not even bother to read five more manuscripts which had been submitted to him for consideration.

Jean Bates took the part of Angelica. And she, too, was enthusiastic about the spirit girl she was to portray.

All in all, it was the best cast Les Mitchel could find in Hollywood, and the play was announced on the air as "one of the most interesting and unusual stories to be broadcast."

At this present writing date I have three more plays out for consideration, also dealing with survival of the soul, and spirit communication.

My good guide, Red Oak, who has been working with me as my spirit helper for many years, assures me that they are working hard in the spirit world to bring my plays before as large an audience as possible.

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San Francisco, California

The psychic phenomena of Rev. James J. Dickson are among the marvels of our time. They are world renowned.

They are of many phases. Materializations prove eternal life by astounding visible forms; direct voice proves immortality by audible speech; spirit drawings serve as tangible evidence of memorable spirit contact; spirit lectures explain many mysteries of the soul.

The grandeur of these manifestations inspire psychic unfoldment and awaken spirituality. The substance of Spiritualism has magnificently flowered in this medium.

LIFE-LIKE

Many times Rev. Dickson has gone behind the curtain and people have seen a man spirit and a woman spirit immediately emerge. Wonderfully life-like, they crossed the room to the piano. The man spirit seated himself, and as casually as in a drawing room recital, the woman spirit sang to his accompaniment. It was a fascinating spectacle!

For nearly three decades I have observed the Rev. Dickson's superb phenomena. His materializations ever fresh and startling never cease to amaze me.

SWEET VOICES

One evening I was giving the Rev Dickson a cervical adjustment for a head cold when suddenly I heard strange, sweet voices conversing.

Intrigued by their lute-like quality, I listened closely to determine their origin. They were not from the street nor from the patients in the waiting room.

They emerged from the closet in my office. The closet had but one entrance; I knew it was vacant. The door was partly open.

At this moment I observed that the Rev. Dickson had fallen into a coma or trance. The voices were spirits! I stepped to the closet opening and saw in the shadows a breath-taking vision.

A spirit of heaven's grace in gown form-fitting stood bathing me with smiles. I gazed spellbound. With infinite charm she pushed at the ringlets about her beautiful countenance. She spoke her name.

SUBLIME ENCOUNTER

It was my mother. She said that father, my two brothers and a sister were present with messages of love. She spoke of several things important to me at that time and of her lovely home in the spirit land.

As our conversation drew to a close she requested that I convey love to my sister Nell. Then bidding me good night she vanished through the wall.

Imagine this sublime encounter! I was transported. The Rev. Dickson still lay on the table in a coma; he soon became conscious. My experience related, I silently avowed diligent psychic unfoldment to produce my own materializations.

THE STRANGER

News of phenomena like the Rev Dickson's is bound to circulate. Man people attend his seances through recommendation. Typical of such visitors was a very distinguished gentleman who sat beside me at a meeting some years ago. He advised that he had come to verify extravagant reports and perhaps communicate with his deceased daughter.

When the lights were dimmed and manifestations began the stranger was all attention. He watched the spirits' stimulating entrances, their movements about in display of garment details, veils, trains, a hoop skirt, jewelry, flowers, their gradual dematerializations or exits through the wall.

He nodded appreciation when a powerful Indian chief appeared with feathers from head to toe accompanied soon

The Rev. James Dickson
Voices Like Lutes

by his squaw with braids and blanket.

When six spirits materialized simultaneously and conversed with loved ones present he exclaimed approval.

Then, when seven from the audience went behind the curtain, after which the curtain was drawn aside revealing them beside the psychic while materializations were taking place, the stranger was lost in admiration. Still no one came to him.

ACROSS THE GULF

The seance had almost ended when a beautiful young woman with long flowing hair became visible. She gave the name Beatrice Evelyn Austin. The gentleman joyously arose. It was his daughter. They held quite a conversation, then the spirit drifted to the ceiling and vanished.

At the close of the seance the stranger introduced himself as Dr. B. F. Austin, of Los Angeles, editor of the Spiritualist magazine "Reason." Thereafter, until he passed and his publication was discontinued, he printed many fine articles about Rev. Dickson's rare psychic powers.

Had Dr. Austin remained to

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EMMETT, IDAHO
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Materialization Basis Of Physical World

observe other phases of the psychic's genius his appreciation would have been even more profound.

He then, for instance, would have heard Juanita, an ancient Atlantean, lecture for over an hour while she stood fully materialized beside the Rev. Dickson outside the curtain.

These lectures are the timber of the psychic's phenomena. They might be likened to a dew-spangled forest. Juanita's talk on materialization, for example, deals with spiritual science.

WHAT WE SEE

Most interestingly she treats thought vibrations, the effect of chemicals on vital fluids, the psychic as a magnetic-dynamo, and spirits visible, walking, talking.

Familiar laws are discussed and extended. Logically and conclusively the spirit proves that materialization is a spiritual process carried on by the energy, skill, and intelligence of the spirit world. We see the finished fabric.

Juanita points to nature. It, too, is materialization—the result of subtle cosmic forces that operate upon it in its natural condition.

BASIS OF MATTER

Everything seen by the physical eye or heard by the physical ear is materialization. Organs must be materialized to produce sound.

The thing to remember, Juanita brings out, is that the component parts of all solids are merely infinitely small particles of energy in vibration. The difference is in what we call spirit and what we call material.

A clear sketch of the influence of materialization on man's development since the dawn of reason dramatically rounds out the subject and prepares the listener for the revelation that follows.

Psychic power, explained by the spirit Juanita, is a stirring experience. She starts with a soul that desires the physical journey. Briefly she describes the perfection and harmony from which it departs, tells how it is clothed with flesh, then observes the man.

The soul, Juanita discloses, never loses contact with the spirit world.

SOUL FORCE

The man, however, immersed in the material, instinctively seeks recontact with spirit friends to find out about himself, his earthly purpose, and his destiny.

Psychic power is the means of that reunion. Another term is soul force. Its strength lies in one's harmony with the spirit world. Its possibilities exceed all imagination.

Juanita gives an absorbing account of the spiritual and material functions of thought force, then shows its practicality in everyday life for health, inspiration, and happines.

The refining influence of conscious association with divine vibrations is obvious.

PATIENCE

Another of the psychic's talents permits Juanita, also the medium's artist guide, to make independent slate drawings. Frequently she has combined this expression most effectively with her lectures.

Now from attending the Rev Dickson's development class over the years I have unfolded my own psychic powers to a considerable degree and often get gratifying demonstrations in my home. In my conceit I recently endeavored to secure one of these remarkable spirit pictures.

I sat earnestly, patiently but secured not a mark. Disconcerted, I called the psychic to my office, confessed my chagrin and entreated his aid.

When the Rev. Dickson arrived I brought from another room two slates well-wrapped bound with a rubber band. Retaining them in my own hands I seated myself approximately four feet from him. It was broad daylight. With elapse of

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3-Color Drawings on Slate as a Test

about a half hour, I unwrapped and opened the slates.

There in lovely colors was a splendid drawing of my Indian Chief Mokah, the very picture I desired. I was enraptured. Remember, the slates did not leave my hands and the Rev. Dickson did not touch them. That picture was proof indisputable of eternal life.

PSYCHIC GALLERY

At gatherings of the Spiritualist Church of Revelation, Inc., I have seen on display at one time as many as 200 of Juanita's drawings obtained without the Rev. Dickson touching the slates.

When Juanita lectured about the origin of human life and different stages of the human race, she sometimes drew a likeness of a tree against a forest scene with huts in the trees, an early cave man frightening to see, a mound builder, a lake dweller.

There were drawings on display of the valiant Cro-Magnon people who followed the mammoth into the north depicted against the aurora borealis, the slates bordered with a stone hammer, a spear, a skin drying in the sun, and a herd of mammoths.

ANCIENTS RETURN

The souls of these ancient men came to Juanita to have their pictures drawn as they were in early times. In this way modern people could be shown how human beings looked during anohter age.

The souls of Atlanteans and men of Mu were present for drawings when Juanita lectured on their glamorous old continents.

Other souls came when Juanita lectured about later prehistoric times.

Thus there were slate drawings on display of ancient Persians in Persian style, Hindus in turbans, a mustached Chinese, Greeks and Romans, Inca kings in stately regalia from the shores of Titicaca, gorgeous Egyptian queens adorned with jewels, snakes, and wings, gaudy Seminoles, Eskimos with totem poles, a squaw with a papoose on her back.

Over the decades so many people have delighted in the experience of securing Juanita's drawings that many hundreds have been obtained.

For 50 years Rev. Dickson has been before the public displaying his magnificent phenomena. Most of this time he has given three and four public materializing seances every week.

Only another highly-developed materializing medium can appreciate the requirements for such a schedule.

WIDE WORLD

There have been in his audiences often anonymously, authors, lecturers, diplomats from Britain, France, Germany, China, artists, musicians, royalty, lawyers, scientists, doctors.

Many, many people have come and gone their way, some to pass on their experience, some to give out what they learned as their own ideas, and not a few to carry away a precious spirit picture.

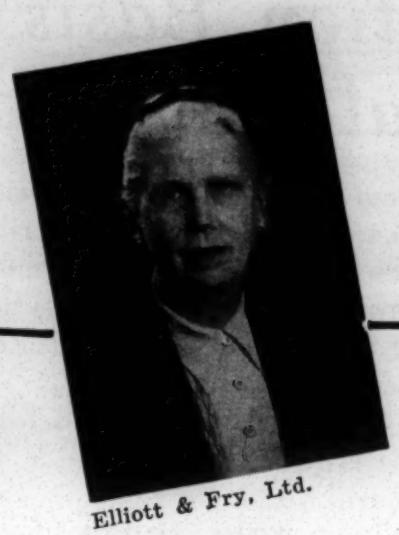
The daily press has recorded this interest in the Rev. Dickson. Spiritualist papers in the United States, in England, and Australia have long praised this unusual man's powers.

FROM W. T. STEAD

Prominent people in England desirous of having this extraordinary medium in their own country have implored him to go abroad. W. T. Stead, editor of the London "Review of Reviews," wrote to Rev. Dickson as far back as April 12, 1911, as follows:

"Would you be willing to come to England say for a couple of months to enable us to see what can be done and if so on what terms would you come. We have at present mo-

(See Page 23, Column 4)



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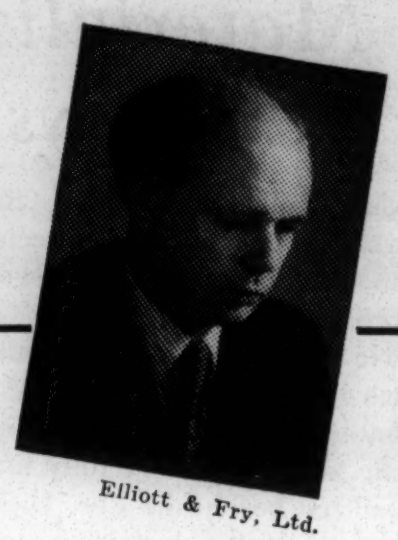

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OPEN ENGAGEMENTS

I am planning a tour, lecture and message services, during June, July and August; Mid-West and Eastern States; Write Rev. Floyd Humble, 1353 North Dearborn, Chicago (10), Illinois.

BETWEEN THE TWO WORLDS

By The Editor

THE OTHER HALF

During a brief visit to New York, to meet my wife who has just come from England to live in Jamestown, I saw Dr. Francisco Ponte, whose researches have been recorded in the *Psychic Observer*.

He is among the most modest of men, and told me that he did not expect to have his work recognized.

But, as we talked, he recalled that before he left Porto Rico, for the second time more than 20 years ago, he was told by one of his spirit counsellors that after many years he would meet someone who would recognize the worth of his work.

If I am that man, I am happy, for Dr. Ponte is a fine representative of that race of spiritual men who do not count the cost of their work for the spirit world.

A PIONEER

He is very well known among the cosmopolitan nation that comprises New York, and in the long talks we had together, he showed me further pictures — which I hope to print — of some of the outstanding experiments in research into physical phenomena.

He, too, like many pioneers, had the bitterness of being fobbed off by the orthodox psychic researchers. As I read their letters to him, all written by men now dead and whom I shall not rescue from a well-earned obscurity, I reflected that the excuses they made for not sitting with mediums in a sympathetic manner are not new.

PATIENT SOUL

Ponte is one of those paternal souls who have brought up the families of relatives, as well as his own but he says, with understandable pride, that whatever he needed for them was found for him. Incidentally, he worked very hard for all he got, as a good dentist must, even in a tooth-conscious country.

Sailing out in the coastguard cutter to board the Queen Elizabeth, I felt much as when I first came to America, in the dead of winter, but in this case the one who is to help me in many ways, has had part of the way prepared for her by the positive kindness of Americans who had not then met her.

WONDER OF PLENTY

The wonder of the plenty of American stores filled her for some days, and I gather she is still surprised that what she sees, especially in the food shops, will be there in the same quantities the next day.

Unless you have lived through ten years of war and austerity, you cannot imagine the psychology it breeds. That is why I always campaign against anything that encourages fear in the human mind. War and the inevitable preparation for it, are breeders of fear. And in the hardships that follow, the human race undergoes much that is unnecessary.

NOT SO REMOTE

I say this so that you may understand that your editor is not a remote being interested only the subtleties of psychic phenomena.

These are important in their place, but unless they demonstrate something larger—a life of the spirit in which men and women live without fear, they are no more than of scientific interest.

In that, Ponte wholly agrees with me, and I mention him again because he has lived so long, and for the major portion of his life he has lived according to the spirit. He, too, is eager to spread Spiritualism in the Americas, and has proposed a plan for its furtherance.

IN THE NEWS

Psychic Observer is in the news. In a recent issue of the Pittsburgh "Post-Gazette" Tri-State magazine, there was a double-page spread dealing, not very appreciatively, with mediumship in Pittsburgh.

The heading of the article: "If the Spirit Is Willing." In the case of the reporter, John T. Mauro, it was not.

An illustration covering almost a whole page showed a front page of the *Psychic Observer* featuring the mediumship of Geraldine Cummins, in which it was claimed that, through her, spirits had to the satisfaction of eminent theologians filled in certain gaps in our knowledge of biblical days. The article did not deal with that.

LITERARY LEND-LEASE

Then the "Two Worlds," of Manchester, England, reprinted that Cummins story complete with picture, and acknowledged the source. I am always in favor of literary lend-lease in both directions, so long as the normal rules are observed.

"Two Worlds" was founded by Emma Hardinge Britten,

EMMA HARDINGE BRITTEN

Voice of a Pioneer

famous on both sides of the Atlantic as a medium. She was one of the earliest examples of psychic "Marshall Aid" from England to America, and she communicates regularly with me in her own voice, giving encouragement. I have even heard her while out walking in the woods of Lily Dale.

Then, the Spiritualist paper with the largest circulation in the world, the "Psychic News", of London, has lifted something without acknowledgement. That concerns the *Psychic Observer* exclusive story of the changing of the name of the offensive film, "The Spiritualist" to the "Amazing Mr. X."

Mr. Austen, editor of "Psychic News" should know better than that, and that I would see what he did. Still, it shows that they have to pay attention to what we are doing here!

SCRIPT FROM LIFE

With full acknowledgement to the magazine "Coronet", here is an extract from an article by Natalie Kalmus, world famous as a pioneer in color films, under the name of Technicolor. Her sister, in America, was dying and asked Mrs. Kalmus to come to her from London.

"I looked at her," writes Mrs. Kalmus, "and knew instinctively that she was dying. I sat on her bed and took her hand. It was on fire. Then Eleanor seemed to rise up in bed almost in a sitting position.

" 'Natalie,' she said, 'there are so many of them. There's Fred . . . and Ruth—what's she doing here? Oh, I know.'

"CHILL AFTER CHILL"

"An electric shock went through me. She had said Ruth. Ruth was her cousin who had died suddenly the week before. But I knew that Eleanor had not been told of the sudden death.

"Chill after chill shot up and down my spine. I felt on the verge of some powerful, and almost-frightening knowledge. She had murmured Ruth's name. Her voice was surprisingly clear.

A BRAVE WOMAN

" 'It's so confusing. There are so many of them'. Suddenly her arms stretched out happily. 'I'm going up', she murmured. . . . I had seen for myself how thin was the curtain between life and death. I had glimpsed part of the wonderful truth about everlasting life."

Mrs. Kalmus, whose name has appeared on many Hollywood films, is a brave woman to write that, and I trust she will bear her experience in mind when Hollywood again

tries to make Spiritualism and Spiritualists look ridiculous.

Had we been allowed to work in peace, her dying sister's vision of friends or relatives already in the spirit world would have been a matter of course, and not a wodner.

NOT ALL LIARS

J. L. Hodson is a noted war correspondent and novelist. I met him when we were both on the staff of the London "News Chronicle.". He is a gentle soul who appears to misunderstand what he learns.

Writing in the "Leader Magazine," London, he says that a noted book on escapes by prisoners of war recalls to him memories of the first world war.

He adds: "And again I'm back in Arras in the winter among old soldiers, one or two of whom swore dead comrades accompanied them as they walked down familiar roads. This question of meeting comrades long dead who walk the road alongside you. I often wonder. I have met many men with strange tales to tell. I don't think they were all lying."

TWO OR MORE

Now, why would they lie? Men have been so filled with the propaganda of fear that that they are afraid to be fair with unusual experiences. If one man see a dead comrade, it is novel. If two see a dead friend, it is noteworthy, but if millions keep on seeing many dead friends, it is a part of nature, and should be regarded as such, even if you are a famous war correspondent.

Then Hodson goes on to relate two psychic stories, and since he does so, he cannot believe that those who told them to him are "all liars."

STORIES EVERYWHERE

Lately, wherever I have turned, there is a psychic story. It is possible that there is a spirit journalist with a keen news sense who directs my attention to the stories. This has happened often, even in ordinary journalism, to my advantage.

The latest example was found, also in the "Coronet" magazine. I bought it to read a special article, and, as you see, noticed the Natalie Kalmus story. Idly turning over the pages after that, there appeaerd, this title: "Timothy Dexter and his 'Golden' Touch."

This unecessarily weak introduction was given: "Here is the fantastic story of an illiterate tanner whose 'second sight' brought wealth and a measure of fame."

The story was of Timothy Dexter, of Massachusetts who, late in 1788, during a financial crisis, claimed overnight to have been blessed with "second sight," whatever that is supposed to be, and he prophesied that the worthless paper money issued by the Continental Congress would soon be valuable.

FORTUNE IN PAPER

Despite the common phrase "not worth a Continental," Dexter persisted that his voice had told him to buy currency. He spent what he had saved and borrowed more. Then Alexander Hamilton's plan for restoring the nation's credit was adopted. So the Newburyport tanner became rich, and thereafter followed his voice in some unusual commercial ideas which brought more money.

Despite his success in a world which affects to make money, very often, the mark of a man, Dexter's life was summed up by the writer of the article:

EASY AND HARD

"It is impossible to escape the conclusion that, from the time that he claimed to have 'second sight', Dexter was mentally unbalanced. Yet his foolhardy speculations paid off. Was his amazing success due to a far-reaching series of coincidental happenings? Or did he gain, as he claimed, second sight through some still-unexplored faculty of the human mind?"

That is how to make a simple explanation difficult. It is possible to escape the conclusion, which traps that writer, by not accepting it, and by saying that Dexter had a psychic gift which he used for personal profit, but if a professional medium does so. . . .

And why "some still-unexplored faculty of the human mind?" The psychic gifts have been well explored, and still the world knows so little about them.

STAR IN MAKING

Another correspondent asks if I have "heard anything about a square star that is rapidly approaching the earth?"

I am prepared to have anything proved to me, even a square star, but it seems remote from Spiritualism, until it is stated that, allied to the square star theory, is the other theory of the Second Advent, coupled with the end of the physical world.

I recall that there was excitement in London years ago over a bank clerk who had proved, to himself, that the world was to end on a date which he gave.

He had it all worked out, and to show that he meant it, he sold his home, gave up his job, and retired to a hill at Harrow, near London.

WORLD WITHOUT END

He waited, with his little family and very patient wife, and a number of very skeptical and irreverent pressmen and photographers. They were not going to miss their last story (and picture), even if they could not print it.

As you may have heard, the world is still going on much as before. But when the bank clerk was told that he could have stayed at home and kept his job while waiting for the catastrophe (or liberation, whichever way you look at it), he meekly replied that he had not thought of that.

I am in the same position over the square star. I would rather read about the end of the world in comfort.

FRIENDS AND FOES

Yet another: "Are there occult personalities who are opposed to Spiritualism?"

It is very likely that we have our enemies, as well as our friends, in the spirit world, but I have enough trouble here with the known and open foes of this idea.

I leave the others to the spirit people who did so much good work long before I ever knew of Spiritualism. My correspondent should sleep in peace.

RICH STOREHOUSE

Here is more evidence that we have a storehouse of rich experience untouched.

"I have had many spiritual manifestations", writes a woman from Hollywood, California, "objective and subjective clairvoyance, levitation of objects, independent spirit writing, but spirit lights have been with me since 1921.

"Now I am sitting for development, rather late, it is true, for I am now 65, and retired only two years ago from a job of constant travelling over the whole of the U.S.A. Now I am free and am studying constantly for psychic development".

But she has a problem — to discover the meaning of the psychic lights she sees. I think they indicate the presence of spirit people and as she develops she will see them for herself. That is the best answer I can give. A medium would advise her better than I can.

TRUTH SPREADS

Our ideas are spreading. This is from the novel "Rock Haven" by Adelyn Bushnell (Coward McCann Inc., N. Y.):

"Ulysses took the young man's hands in his.

"Listen, Phillippe," he said gently, "if the living were to reproach themselves for all they have done, or left undone, to the dead, then life would be a hell. And, surely, if we believe in a hereafter we must also believe that those who have died know what is in our hearts."

"Do you believe in a hereafter, Uncle Ulysses?"

"Yes, I have no idea what it's like, nor do I care particularly. I have complete faith in just one thing, that our souls are indestructible. And, if that is so, then I think there must be communion between the souls of the living and the souls of the dead."

"He looked up at Helga's portrait. 'In all these years, Phillipe, I have felt that my wife has remained with me. Oh, not like a ghost. I don't believe in ghosts. But I believe in a mind that never ceases to be, and hers has come to help me whenever I have been in sorrow, worry or doubt. . .'"

"For the first time since his mother's tragic end, Phillipe broke down and began to cry. Ulysses looked from the weeping youth to the portrait of his wife. 'Comfort him, Helga,' he said softly."

There are several references to a belief in the life after death in that one novel, and the occurrence is so common nowadays that readers neglect to send them in.

OPINION

What We Cannot Do

THOSE who scan the world horizon see signs of the slow but steady change of opinion in favor of that view of evolving life, here and hereafter, which arises as flower from seed, from the Spiritualist fact and teaching.

The tide runs steadily in our favor, and there are many movements stemming from the one parent tree of spirit truth which show forth buds and leaves, all related to the same source. It is no longer possible to be considered well-informed or well-educated, and to say firmly that you have not examined the evidence for the survival of the human soul.

In the Silence

There is much we can do; there are many things we can not do.

We may not, for example, seek to belittle those expressions of the spirit which are for the delight and elevation of the whole human race.

Because we, in the seance room, in the public meeting place and in the silence of our own souls have found a truth, we may not decry all the culture that is equally an expression of the human spirit, but through another form.

Sermons In Stone

We may not ignore the glory of architecture through which many great souls have sought to emulate the visions of an ideal world and have prisoned it in stone for the use and comfort of men.

Who has beheld the remnants of the glory that was Greece and not been awed by the austere wonder of music in stone? Who has stood amid the ruins of the imperial Rome and not been humbled by the memorial stones to a vigorous race to whom we all today owe much?

The Idealists

Who has not bowed the head in the Gothic and Norman cathedrals of Europe and not known that the spirit of reverent men strove to express an ideal unrelated to creeds or dogmas?

In the pyramids of Egypt and of America, in the intricacy of the temples of the East, and in the mute monoliths of Stonehenge and Karnac we see the evidence of man's restless, upward surge towards a greater perfection.

We may not dissolve the music of the Old World which has soared like the morning song of a bird clearly through the clash and din of wars and revolutions, and has often been the sole relief to the cries of the tortured martyrs of many causes.

For Our Comfort

The solace and the inspiration of music and of art in all its forms are as much the outpouring of the great spirit as are literature and poetry, which come nearest to the heart of man.

It does not lie within the power of any man or woman, howsoever endowed, to lessen the tribute which the world pays to all these gifts and riches which have been poured out from the world of spirit to lighten the heavy days in which nations have lived.

Touch of the Spirit

But this much we may do. We may show that where there is a noble work of art, where there is soothing or inspiring music, where poetry touches the heart and lights up the mind, where temple and cottage reveal the presence, however fleeting, of the genius, there has the spirit been present.

The roll of those famed in the story of the world who have told of the still, small voice which directed their efforts, is impressive. There is hardly one called famous and simple in his life who has not admitted that the power of speech, or music, or form , or of vision has not been aided from another world.

Where We Lead

In the realm of science the story is the same, though there are many scientists who have no time or patience to consider a world outside the laboratory and their own immediate branch of work.

But there are many more things we can do. We can show that where there is a willing, dedicated soul, there will the spirit express itself in some evidential form.

Our specialty is that we understand the development of the psychic and spiritual gifts, and that their operation can be explained, in time, to all who seek it.

We can show that there is no miracle or mystery about the gift of perceiving

(SEE PAGE 14)

PSYCHIC OBSERVER
SPIRITUALISM'S PICTORIAL JOURNAL

10 East Fourth Street,
Jamestown, Chautauqua County, N. Y., U.S.A.
Telephone: Jamestown 6-788
(Established 1937)

Founders and Publishers, Juliette Ewing Pressing, Ralph G. Pressing.
Editor, Paul Miller.
Published Twice Monthly. Release date 10th and 25th of each preceding month.

Subscription Rates: 1 Year, $3; 2 Years, $4.50; 3 Years, $6.00; Your own and a Gift Subscription. (In U.S.A. ONLY $4.50 per year.)

Canada—1 Year, $3.50; Foreign, 1 Year, $4.00.

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TWO HUNDRED FIFTY-SEVEN

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of PSYCHIC OBSERVER issued up to date. The date of this paper is:

MAY 25, 1949

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ADVERTISING RATES: Display Advertising — $3.00 column inch, 6 insertions for the price of five.

Entered as second class matter September 1, 1938, at the Post Office at Lily Dale, N. Y., under Act of March 3, 1879.

Number Two Hunded Fifty-seven
May 25, 1949 **15c Copy**

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THE AMAZING R
DR. FRANCIS

This is the third and final article by Dr. Francisco Ponte, of New York, dealing with the researches he carried out over many years with Carmen Wey, of Porto Rico, as the medium.

In earlier installments, Dr. Ponte has told of the development of her mediumship, of receiving writing of evidential messages in four languages, and of the production of hands and feet in paraffin wax direct from a pail of the wax kept molten in the seance room.

He is now telling of the differences between the spirit reproductions of hands, and attempts to do so by placing the human hand in plaster of paris. Dr. Ponte has a unique collection of photographs which will appear in the "Psychic Observer".

The guide in charge of these manifestations is Alexander Aksakof, the famous Russian scientist.

By DR. FRANCISCO PONTE

Theoretically that is true, and yet the attempt to reproduce these prints by such a method will not produce results at all like the prints which appeared at these seances.

To illustrate: Place the outstretched hand lightly on powdered plaster of paris. Now, lay the hand on a smooth surface and there will be reproduced a print in which the ridges on the finger, the lines on the hand and all of the special markings, will be stamped.

Around the impression the surfaces will be dusty from the impact of the hand on the surface. The entire area of the hand will be more or less cloudy from precipitated powder, but all the lines will be distinct.

DELICATELY OUTLINED

These prints do not in the least resemble the prints of the seances, made in the dark on a vertical surface. This print is an outline. The area of the hand is perfectly clear.

There is no dust around the outside. There is no print of lines or ridges.

The fingers are delicately outlined on the left and on the right of each finger; the outline grows from a delicate pencilling at the tip to a thickness of perhaps a quarter of an inch at the base of the finger.

AND CLEAN-CUT

It is as clean-cut as if painted with a brush, and yet no brush is used, for the powder can be blown away easily.

For instance, lay the hand flat on a board and have some one sprinkle powder over it. Then, lift the hand carefully and you will have a print as clean as that of the seances, but not as to outline.

There will not be any lines shown, but there will be a clean print of a hand.

That is the sort of thing this mysterious force makes us wonder about.

DEEPER MYSTERY

Further, while the print is as described and no lines are shown, yet there will be a deposit to mark the hollow place at the base of the thumb.

In the case of sifting powder over a hand, such a result could be produced only if the powder went through the hand. It is not possible to indicate that particular hollow in any other way.

To make the mystery deeper, the print is not produced on a horizontal surface, but on a vertical one.

It has been shown that even on a horizontal surface the print would not have the marginal finish, and it is quite evident that on a vertical surface it is humanly impossible to produce the print of the seances.

AND SO SIMPLE

Here again is a mystery hidden in a seemingly simple manifestation.

Hand and footprints are also left in the plaster of paris in the trays with the hand, as usual, extended.

Everyone knows what powdered plaster of paris looks like. It is very finely granular and it cannot be touched in the slightest manner without making an impression.

The prints in the trays were about half an inch deep, with a ridge around them about an eighth of an inch high. Nevertheless, there is not the slightest evidence of pressure of any kind.

The powder is as granular as if it had not been touched.

Try as you will, it is not possible to touch this powder in the lightest manner without leaving an impression, and yet here we had a print half an inch deep and not the remotest evidence of pressure.

NO REPRODUCTION

The outline of the hand was there, but not a ridge or a line showed anywhere.

Again, the strange impossibility in a seemingly simple and elementary operation. Once more we are confronted with phenomena which we can't reproduce.

The prints of the feet have the same characteristics. One footprint measured ten and a half inches. This should dispose of any theory that the medium made the print, for she wore high-heeled slippers, and had a very small foot.

IN THE WATER

We kept a good collection of paraffin gloves made, theoretically, by dipping the hand in the liquid paraffin, and then in water alternately.

At some of the seances the sound of dripping water was plainly heard by the audience, and at the end of the seance the paraffin gloves were found floating in the water, though on many occasions they were thrown into the audience room by materialized hands.

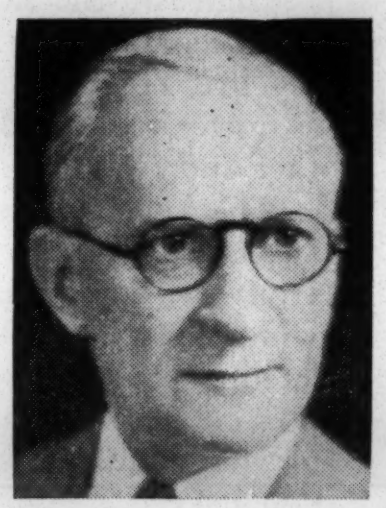
FINE AND SMOOTH

Some of the gloves were long enough to extend to the wrist and even beyond. They were white and smooth, the fingers inflated and in general like fine rubber gloves that a surgeon might wear.

They were of even texture throughout, substantially made and well formed. There was no evidence of any force having been used to take them off.

We have taken casts of these gloves by pouring them full of plaster of paris.

We have tried to make paraffin



DR. PRANCISCO PONTE

gloves on our own hands by dipping them in water and then in the paraffin several times, alternately, and we always produced a rough, clotted and mis-shapen covering that had to be torn before it would come off.

It is easy enough to loosen it and easy enough to get it off, but force had to be used, to the damage of the glove.

At some of our seances there were occurrences which are beyond my power to explain.

The medium, without warning, has plunged head foremost through the curtain and has lain at my feet in a cataleptic condition.

FLOATING CHAIR

While she was on the floor, three yards from the cabinet, her chair began to move, slamming around and making lots of noise.

What made the chair move while she was out, we do not know.

On other occasions we have witnessed the chair's movements from side to side, and being raised about four inches above the floor, while the medium was seated in it, in a trance.

On other occasions, at one point in the seance, something was thrown through the upper part of the curtain by a luminous hand.

It proved to be a freshly

RESEARCHES OF SCO PONTE

picked rose, very fragrant and lovely.

Later, the medium called me. I immediately went in, turned up the light and found a bouquet of beautiful flowers lying on the floor, some of them torn to pieces, and others still intact.

STILL IN TRANCE

She was still in a trance and her hands were tied with a string. What had tied her hands we did not know.

We broke the string in two places, and the medium resumed her position. The lights were turned out and the curtain was dropped.

I handed the string to a member of the circle sitting opposite me, and when it was examined and commented on, it was given back to me and I put it in my pocket.

STRING VANISHED

The company resumed its waiting, I, as usual, speaking occasionally to the persons sitting next to me.

Soon the medium called again and I, as before, threw back the curtain, turned up the light and again went to her assistance.

Her hands were again tied close together so that she was helpless, and on recognizing the string I put my hand in my pocket — and found that the string was no longer there!

I turned back to the audience in some bewilderment and announced that it was the same string which had been used before.

HANDS TIED

At the same time I turned my pocket inside out.

This time the medium's hands were tied, the string having been knotted together into one piece, and each end used to tie a hand.

I cut the string off one wrist and left it on the other until the end of the seance to examine it carefully.

It was, indeed, the same string. When I had it in my hands the first time, it was broken in two pieces and what had been the original ends were tied in a square knot, with some two inches to spare.

The square knot served to identify the string.

The two pieces had been tied together to form one piece and each end had ben used, as already stated.

The fact was, that some influence had taken the string out of my pocket while I was seated in the room among the other visitors.

In closing this report I must state that I had then no theory to account for the manifestations. I merely tell what happened, what I had seen during the seances, how they had been conducted, and how the phenomena were observed over a period of ten years.

Spiritualism Basis of all Religions

BY LILA L. SCHULTZ

"Traditions, forms and selfish aims
Have dimmed the inner light:
Have closely veiled the spirit world
And angels from our sight."
Christian Science Hymnal
1910 edition, No. 57.

Spiritualism is the foundation upon which all world religions are built, and the game which many metaphysical cults hanker after, while desiring to ebb free of the name. Without Spiritualism there would be no inspiration or revelation. It is the mediator between the unseen and the seen.

God is the impersonal Creative Energy of the Universe, whom we contact knowingly or unknowingly thru right thinking, right feeling, right living and the orderly unfoldment of the seed of the embryonic "part of Him" at the center of our being. Whether we care to admit it or not we are helped up the spiral, or down, according to the suggestions or impulses reaching us from our fellow beings. They are God's hands and feet, and are always individuals, whether in the physical or beyond the physical.

Mrs. Eddy devoted a whole chapter in her textbook against Spiritualism. It is difficult to understand why she did this, because the rest of her book is alive with it, showing that fundamentally she approved of it and lived it.

"SPIRITS MANY"

This "runaround" on the all-imporant subject of eternal life has caused untold suffering and closed the door to revelation among her followers. "There are not spirits many," said Mrs. Eddy. But at the beginning of this article I quoted from the Christian Science hymnal in which the word "angels" is used.

Christian Science regards man as a thought of God—manifested, and Mrs. Eddy said, on Page 299 of "Science and Health," "My angels are exalted thoughts." And in the same paragraph she calls them "upward soaring beings," (note the plural) "Spiritual guides," and "God's representatives."

She said to "give earnest heed

MARY BAKER EDDY

to them" and that "they will tarry with us." Now to prove that Mrs. Eddy meant exalted *beings,* when she wrote "exalted thoughts," I refer you to page 513 of her text book.

"Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and *exalted being.*" (note plural). She went on to say that to those who were not unfolded the realm of the real was dim and distant, grey and sombre.

She speaks of the veil being lifted, and the light breaking. On page 512, she speaks of "Spirit as being symbolized by strength, presence and power, and also by holy thoughts winged with Love." (Holy, Beings winged with Love.)

It seems to me that the following is a very plain statement. It is found on page 296 of S&H. "Angels are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be." Thus she gives individualism to thought or angel.

SEERS, PROPHETS

A very interesting passage is found on page 84 of "S & H" which states, "When sufficiently advanced in Science to be in harmony with the Truth of being, men become seers and prophets involuntarily."

But she struggles against the idea of men being controlled by demons, demi-gods and spirits. Now I have never seen a man controlled by a demon, in the popular sense, have you? In the final analysis the naughty word "demon" simply means "spirit."

SELF-MASTERY

Spiritualists spend a great deal of their time in learning self-mastery, how to control themselves under every circumstance.

Mrs. Eddy said, on the same page, "Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, as to divinely inspired—yea, to reach the range of fetterless Mind." Also, "to know the past, the present, and the future."

(TO BE CONTINUED)

FOOTNOTE: This article by Lila L. Schultz, was written for the "Psychic Observer" just before she died, recently. Mrs. Schultz was a well-known medium, and many consider her article on the psychic origin of Seventh Day Adventism one of the best of its kind. The aim in printing these articles is to show the common psychic and spirit origin of all religions.

Opinion (From Page 11)

spirits; that it has been done so often that the wonder is that the world still wonders and is still.

We can and do show that there are many gifts, and that in each medium and instrument they vary, and that there is an art as well as a science of the manifestation of the powers ascribed by Paul of Tarsus to the human soul. We mention Paul because our opponents will require to explain him away if they are to destroy us.

If He Is Right

If his category of the gifts of the spirit is right, then we are right, for we see the same things; we have the same powers in the right circumstances, and we come to the same conclusions—that above all the gifts are those of faith, hope and that large charity which embraces all.

We stand upon sure ground, for when the temples and the cathedrals have passed away, when the last note of the music of the masters of sound and symphony has died on this earth, when the works of art have long mouldered into dust and the statues lie broken, we will long have been residents of that spirit world which is eternal home, our faculties sharpened, our talents increased, our knowledge magnified, and our spiritual growth made greater by our sojourn here.

And all the beauty of art and science will be with us.

This, then, we can do; we can strive always and everywhere to extend our truth and our teaching to the end that the world of the spirit may more fully influence the lives of human spirits in their journeys across this world.

This is nobler than architecture, sweeter than music, more lasting than the edicts of kings and governments, since it is everlasting and divine.

LET US NOW PRAISE FAMOUS WOMEN

Mrs. M. A. St. Clair Stobart, of Bournemouth, Hampshire, England, one of the world's leading feminists, here makes a plea for the wider recognition of women in the important services now dominated by men.

Mrs. Stobart is well-known as a former champion tennis player, and as a speaker and writer on Spiritualism. Her romantic part in the great Serbian retreat in the first world war places her in the category of story-book heroines. She is a tireless propagandist in Spiritualism. The views she expresses are her own, and not those of the "Psychic Observer."

By MRS. M. A. ST. CLAIR STOBART

Though there have been, and there are living today, many women worthy of note in various spheres of life, the number compares unfavorably with the number of famous men, who could at once be named.

And we contend that what women have done, or have not done, in the past, is, and has been due to opportunity, or lack of opportunity:

NO ADMIRALS

What opportunity, for instance, have women had in the past, to distinguish themselves in those spheres of work in which men's names figures as heroes — in the navy, the army, the church, law, medicine, science, and statesmanship.

The doors of those professions have been locked to women, irrespective of whether they might, or might not be capable of the work entailed.

As a case in point, the following experience may be of interest. On an occasion when I offered to read the lessons in church, the vicar was suffering from a sore throat, and his curate was on holiday, he, the vicar, was horrified at the thought of a woman officiating in any capacity in a church, and in further answer to my comments, he wrote in his parish magazine next week, that "Women are incapable of the Grace of Holy Order".

I have sometimes pondered over the strange inconsistency of the churches, which so blatantly postulate female inferiority and yet meticulously omit any suggestion of the male element in the production of their great Protagonist.

And as the churches believe in the verbal inspiration and the infallibility of the Bible, they doubtless accept the Genesis fable of the origin of the female sex from one of Adam's spare ribs. Woman, an afterthought of the Almighty!

But let us for a moment consider this question of the general capability of woman, as compared with the general capability of man, from the point of view, not of the Bible, or of the male sex, but from the point of view of nature.

BIT OF A SHOCK

And I must confess that it gave even me a bit of a shock, to realize on reading Lester Ward's "Pure Sociology", that throughout Nature, "the female constitutes the main trunk, descending unchanged from the asexual, or pre-sexual condition: that the male element was added at a certain stage for the sole purpose of securing a crossing of ancestral strains and the consequent variation and higher development".

I discovered with increasing

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No Barriers In Spiritualism

emotion, that the female is indeed not only the primary and original sex, but continues throughout, as the main trunk, whilst to it, a male element is afterwards added, for the purpose above explained. The male is, as it were, an afterthought of nature, a variation of the original female sex.

There has existed in the past, and it still hovers, the superstition that there is a sexual distinction between the brain of a male and of a female, — in favor, of course, of the male.

MORE NERVES

But we are assured by Havelock Ellis, in "Man and Woman" that in the end, it has been found that when we have eliminated the chief distributing errors, we are compelled to conclude that women possess a relatively larger mass of nervous tissue than men".

But since the heaviest brain that has yet been weighed, of either male or female, has been that of an epileptoid idiot, perhaps some more satisfactory standard of comparison may yet be found, or, better still, we shall cease comparing, and encourage both sexes to take opportunities for useful service, as nature and opportunity may suggest.

WORD OF WARNING

And could there be a service of greater use to all mankind than that which is wide open for women today, the service, namely, of bringing home to humanity, the blessed truth of which we Spiritualists have charge, the truth that men and women are indestructible spirit entities for whom all these human rivalries are utterly irrelevant.

But let me here intervene with a word of warning to my own sex.

We are today finding open doors to most of the forbidden male professions, and it behooves us at this juncture, to look to our laurels, and give consideration to the fact that the whole status of womanhood is today at stake.

What are we going to make of our newly-born freedom to evolve along any and every line of life?

Do not our hopes and our hearts sink when we witness today the behavior and appearance of so many of our sex?

Woman the guardian of the hereditary qualities, the center of gravity of the biological system, the balance wheel of the whole machinery of life (Professor Ward). The female not only typifies the race; she is the race.

How, then, is it possible to reconcile the inanities of the women of whom we have just spoken as existing synchronic-

MRS. M. A. ST. CLAIR STOBART

Now Leads Advance

ally with the real genuine woman of nature's creation?

Let me suggest an explanation?

Those flirtatious feminines are the result of an artificial social environment; their inanities are not inherent elements of womanhood.

No, let us put it this way. God made us womanly for His purpose. Man has made us feminine for his.

AT LEAST EQUAL

Any suspected inferiority of woman as compared with man is in respect of her man-made feminity, not of her God-made womanhood.

Woman is at least equal to man as touching her womanhood. She is only inferior as touching her femininity.

Male and female, not masculine and feminine, created He them.

There are today misguided folks who lament the growing decision of women fully to participate in all the activities of honorable citizenship.

But might we not remember that nature herself at a certain stage of evolution, gave up government upon parthenogenetic lines, in favor of the bi-sexual for the purpose, as Professor Ward puts it, of setting up "a difference of potential, between organic beings".

FLAWS IN SOCIETY

The object of bi-sexular production is, as we are told, "the crossing of strains, variation, organic differentiation, higher life, progress, evolution".

And we suggest may not these laws be as applicable in the social, as they are in the natural world?

May not failures in our social organization, be equally due to the parthenogenetic system of government — government that is, by one sex alone —which has hitherto prevailed?

And now after all this, let us ask what it should mean for us who are women rather than feminitities?

Spiritualism is a sphere of work for which, if it is to be encouraged at all, women are admittedly at least as suitably endowed as men?

OF SPIRIT NATURE

What are we going to make of this great responsibility, the responsibility of bringing home to a materialistic, a particularly materialistic world, the blessed truth at it is called, of everlasting life. The truth that the distinctions of male and female, having served God's purpose on this plane, are outweighed by the fact that both sexes, men and women alike, are primarily of spirit nature, and that what should concern us, in this life is, how we can best qualify for the life of spirit that lies ahead.

Upon our presentation of Spiritualism, yours, and my presentation, a very great deal depends.

We suggest that it might be of service to our cause, the cause of psychic science, if we were to study the conditions which were observed of old by

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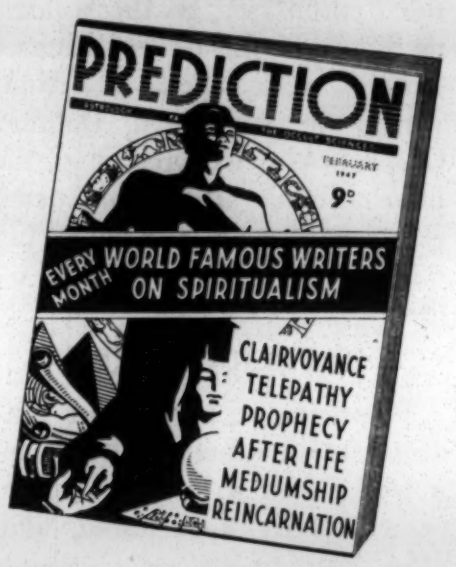

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STOBART

those who were the world's greatest adepts of psychic laws, the Pythonesses, as the women mediums in the Graeco-Roman temples were called, at a time when the celebrated Delphic Oracle was a national, nay, an international institution, and exercised a wide and powerful influence in all departments of life.

NO POLICEWOMEN

Whereas, we expect our mediums to give many sittings in a week, even in a day, and to sitters totally unprepared, and after rushing to catch trains and buses, and having probably partaken of a heavy meal, the Pythoness of old at Delphi, could only be consulted at stated intervals.

The consultants had to be specially approved (no police women in disguise).

One of the conditions to be observed at the Delphic Oracle was that for three days before the sitting, clients must abstain from drinking wine, and must fast for one day, and then they must sacrifice, and pass the night in the temple.

HER THEORY

Only after these precautions, could a glimpse of the Beyond world be obtained. No need for me to stress the different conditions prevailing in many of our Spiritualist seances today?

What, then, do we suggest as the main aim for us women of today in the cause of Spiritualism? We suggest that our Spiritualism of today fails to reach the influential authorities, both in the world of religion, and of science, because we are not agreed as to whether Spiritualism is a religion or a science.

By calling it a religion, as do so many Spiritualists, we antagonize the Churches. And we incur the disdain of the scientists, by our general disregard of scientific methods of experimentation.

We need today an Elijah to ask, with authority "Why halt ye between two opinions?"

Religion and science are supposed to be opponents. We have the best opportunity that has ever been offered, of showing the true relationship between these two bulwarks of civilization, of showing that religion and science are not alternatives, but correlatives.

Let us show that Spiritualism is a science, for if it's not a science, it's nothing but a bag of conjuring tricks.

And if it is a Science, it is the science of life, of life eternal—the science which justifies the aims of religion, of all religions, which seek to inculcate those principles which are essential for the welfare and evolution primarily, not of the physical body (they may even be detrimental to the physical body) but to the spirit body.

Religion, the Christian religion, all religions, could then regard our Spiritualism not as an illegitimate interloper, but as the scientific foundation for the inculcation of all the ethical, normal and spiritual qualities which they, the teachers of religion, are at present so disastrously failing to enforce.

What I Observe by R. G. Pressing

Dates for the twelfth annual convention of the International General Assembly of Spiritualists has been changed. A former announcement designated Detroit, Mich. as the convention city. The dates now set for the convention are June 2 to 5. The place: Light of Truth Church of Divine Healing, Spiritualist, 20th and Omohundro Ave., Norfolk, Virginia. The Rev. Fred Jordan, president and William Blount Darden, secretary and treasurer released a bulletin of explanation to their members. Spiritualists everywhere are invited to attend. The convention to open with a banquet at 7 P. M. Thursday, June 2, at the Petite Ball Room, Portsmouth, Virginia. Evening services featuring noted speakers and mediums will be open to the public Friday, Saturday and Sunday. Business meeting for members and delegates only are scheduled morning and afternoon. The Norfolk church headquarters will be used for all servives and business sessions . . .

. . . Extensive plans for one of the largest conventions in the history of the General Assembly of Spiritualists point to a record attendance at New York City's Pythian Temple, May 20, 21 and 22. John Heiss, president, and Everett F. Britz, secretary, have scheduled some of the outstanding lecturers and mediums to serve on the official program. . . .

. . . Word has just been received of the recent passing of Rev. George Edward Griswold, Cambridge, Mass. medium. I shall not forget the two hours I spent with this remarkable psychic, who devoted his life to spreading the truths of Spiritualism in the New England States. Griswold knew hundreds of Spiritualists, many of whom were closely associated and some directly related to Andrew Jackson Davis. He was one of the pallbearers at Davis' funeral in Boston. . . .

. . . The latest Lyceum Spotlight (N.S.A.), edited by Elsie Butler Bunts, Clio, Mich., lists 32 active centers where Spiritualist children may attend Sunday school. Contributors to their four-page official Lyceum publication: Clyde A. Dibble, national superintendent, Burlingame, Calif.; Melvina Hostak, Milwaukee, Wis.; and Esther Dwyer, St. Louis, Mo. . .

. . . The seventh anniversary of the organization of the Spiritual Church of Ataraxia was celebrated recently at 7021 Hollywood Blvd., Hollywood, Cal.

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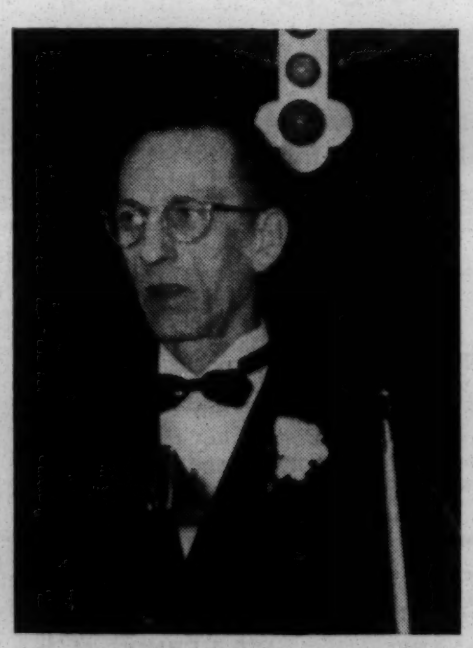
What I Observe

Stella Thornton, Long Beach, Cal., church secretary says: "Much credit for the success of our church is due the Rev. Pearl Barnes, our pastor. . . . "Ataraxia" means peace and contentment. It was selected by George Barnes, president of the board." On May 29, a special memorial service will be held in the church parlors honoring four U. S. aviators who passed away in World War Two. Others participating in these activities: Madge Reber, Vice-President; Warren LaFollette, treasurer; trustees, Fred Reber, Marguerite Freitas, Charles Backus, Alice Hamilton, Maude Louise Avery and Maryanna Schultz. . . .

A NEW EDITOR

. . . The official monthly publication of the Spiritualist Episcopal Church is "Golden Rays," a monthly magazine founded and formerly edited by the Rev. Robert G. Chaney. The new editor is Austin D. Wallace, 110 King St., Eaton Rapids, Mich. Mr. Wallace has compiled several books, data received through the mediumship of the Rev. John Bunker. The first in the series was "Prayer Leaves," based upon the teachings of "Thistle," Bunker's spirit collaborator. . . .

. . . The Englewood Psychic Science Church, 6514 South Ashland Ave., Chicago, Ill.,



THE REV. HARRY TUFFS

THE REV. EMMA MUNCH

celebrated their fifth anniversary recently. The success of the church, according to secretary, Charlotte Brown, is due to the Rev. Harry A. Tuffs. . . .

. . . The Rev. Emma M. Munch, 412 Main St., Riverton, New Jersey, says: "Am glad to hear you have a new home. I feel it means progress. I, too, have had quite a confusing time. I have recovered remarkably—even though I use crutches. I want to thank my friends everywhere for their letters, gifts and prayers. Am positive the great healing affirmations have and will before too long return me to perfect health for greater service to our cause." . . .

AND A UNIVERSITY

. . . A group of interested Spiritualists are talking over the possibility of organizing a college or university in Chicago. Invitations have been sent to Lloyd Blackwell, Duluth, Minn.; Dr. Aug. Chval, Chicago; the Rev. Floyd Humble, Chicago; Alvin Boyd Kuhn, New Jersey, and others, according to recent reports. The first meeting is scheduled for Chicago, June 3, and 4 . . .

. . . Edwin Warren Ford, one of the earnest workers in the Rev. Leroy Cady's First Spiritualist Church, Phoenix, Arizona reports a successful three-day anniversary program ending last March 31. Speakers and mediums listed: Evelyn Muse, Texas S.S.A. president; Florence Simpson, Rev. E. P. Knight, N.S.T.; the Rev. Minnie M. Sayers, N.M.; Clara Murphey and Helen Homolik. . . .

FOR MINISTERS

. . . . Dr. G. Nelson Williams, Dallas, Tex., advises the organization of St. Louis ministers interested in Spiritualism, spiritual science and metaphysics. To date 30 have joined. The president is Dr. Frank R. Grunder; Vice-President, the Rev. George W. Scherr and secretary, the Rev. Sue Johannes. As minister and leader of the Unity Spiritual Science Church, Inc., Dr. Williams recently ordained Mollie V. Bauer. The Rev. Bauer is minister of the Bright Star Church of Unity of St. Louis. His organization, he says, is the first church foreign corporation to ever be granted a church charter by the State of Missouri. . . .

The sevententh annual season of the Silver Belle Spiritualist Camp will open June 25, at Ephrata, Pennsylvania, writes Ethel Post-Parrish, the secretary, and will close on September 5.

Throughout the ten weeks, says a pre-season program just received there are these special days: *Psychic Observer* Day, June 25, Juliette Ewing Pressing; National Spiritualist Association Day, July 3, President Charles R. Smith; Independence Day, July 4, Tali E. Waters; Virinia Day, July 10; Reading Day, July 17; Anita Nuel Memorial, July 23 to Aug. 27; Washington Day, July 24; Pittsburgh Day, July 31; Membership Day, August 4, James M. Parrish.

PICK YOUR DAY

Baltimore Day, August 7; Connecticut Day, August 14; New York Day, August 21; Camp Silver Belle Association Day—Flower Memorial services, August 22, H. Gordon Burroughs; New Jersey Day, August 27, Ida M. Demopoulos, Marion Hartman, Adah Crews,

Lieut. Commander FRED JORDAN, (U.S.N. Ret.) President

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The business sessions and religious services will be held daily in the host church, The Light of Truth Church of Divine Healing, 20th and Omohundro Ave., Norfolk, Va. (Seating capacity 850).

There will be a host of America's and England's speakers and message bearers to present the philosophy and religion of Spiritualism. An important symposium on Divine Healing will be held.

All creeds and organizations are cordially invited to all services, beginning at 7 P. M., June 2-5th.

Wm. Blount Darden, Sec'y-Treas.

What I Observe

Elizabeth Giberson and leaders of N. S. A. New Jersey churches;

Son Fuller Memorial Day, Candle Light Healing Service, August 28, Raymond E. Burns; Philadelphia Day, September 5, Paul Miller, Editor of *Psychic Observer*.

Intermittently during the 1949 season, direct voice and psychic photography demonstrations will be conducted by Frank Decker, internationally known test medium, and J. Edward, who has for many years been Camp Silver Belle's own psychic photographer.

INTERNATIONAL

Speakers and mediums also listed on the official program: Horace Leaf, Edinburgh, Scotland; Mary Fulton, Huntington, West Virginia; Arthur Ford, internationally known lecturer, teacher and mental medium; Ralph Whitney, Columbus, Ohio; Kitty Leith, New York City; Emma Munch, Riverton, New Jersey;

C. Harison Engel, Norfolk, Virginia; Ethel Post-Parrish; Bertha Eckroad, Baltimore, Maryland; Elizabeth Fabian; Dorothy Graff Flexer, Tampa, Florida; John E. Reese, Boston, Massachusetts; Ernest Holden, Harrisburg, Pennsylvania: Ciel Stewart, Washington, D. C.; Blanche Sears; Marion Nicoletti; Lena Barnes Jefts; James M. Woodward; Marion Miller, West Hempstead, N. Y.; Marguerite Naus Holden and Laura Harbach.

For 1949 programs write Ethel Post-Parrish, Sec'y, Camp Silver Belle, Ephrata, Pa.

Trumpet Medium For 24 Years

Mrs. Freda Brown, for 24 years a trumpet medium, and former president of the board of the First Spiritualist Church of Divinity, 6416 South Ashland Avenue, Chicago, Ill.

The church has 25 certificated mediums, 7 certificated healers, one licentiate, and others are working for their certificates.

Mrs. Brown was president of the bard from 1924 until 1930, when a building was purchased at 6959 South Elizabeth Street, and reorganized as the South Side Church of Spiritual Communion.

In 1938 the name of the church was changed, and owing to its growth it was formed into a corporate body as the First Spiritualist Church of Divinity.

The present building at 6416 South Ashland Avenue was purchased in 1943, and since then many improvements have been made. This church has become an outstanding institution among Spiritualists in Illinois.

150 DOCTORS DISCUSS PSYCHIC PHENOMENA

More than 150 doctors, nearly all neurologists and psychiatrists, heard Dr. Russell G. MacRobert, New York City neurologist and psychiatrist, in a 45-minute address, by invitation, to the Academy of Medicine, in Newark, New Jersey, on "Extra-Sensory Perception — the Role of the Physician."

Discussion lasted for an hour in what was an innovation at medical meetings, for Dr. MacRobert showed slides from Geley's work , "Clairvoyance and Materialization." The doctors could see the clear reproductions from the book of a materialized face forming close to the medium.

THREE CLASSES

In speaking of the significance for the psychiatrist of psychical phenomena, Dr. Mac Robert classified the conceptions of mind held as three.

FIRST, the neurologic — a mechanistic, materialistic one, in which mind is nothing but an organization of activities that go on within the physical brain.

The physician content with this view will be obliged to deny or ignore the findings of psychical research, and therefore they can have no significance for him.

SECOND, the psychologic conception of mind is the current psychology of the unconscious.

This is a body of conceptual abstractions to explain, by laws and doctrines of unconscious activity, events which take place in consciousness.

THEORY DOESN'T FIT

This view has value, he said, but also limitations. No attempt is made at localization of mind, nor of body-mind relationship.

Freud, its originator, believed in no spiritual being, finite or infinite, and orthodox freudian psychology is a psychology without a psyche — mind, but no soul.

Freud accepted telepathy; and telepathy and clairvoyance may be assimilated easily into the body of doctrines and laws portraying the activities of the unconscious mind.

Telekinesis, or movement of objects without contact, and other phenomena pronounced valid by the psychic researcher, do not fit theories of thought alone, and the psychiatrist content with this conception is obliged to ignore or deny the

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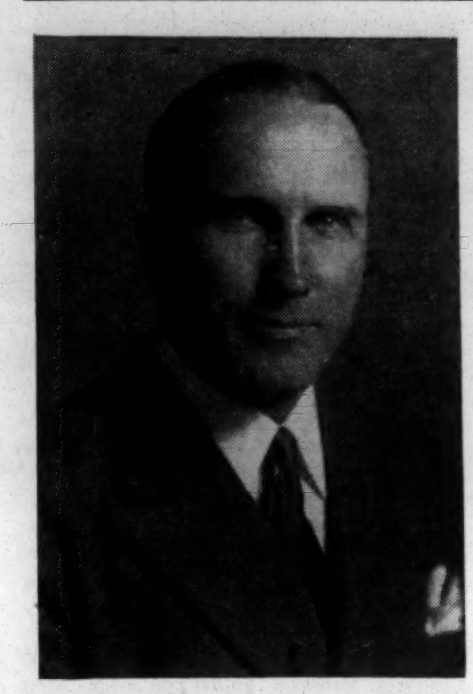

DR. RUSSELL G. MAC ROBERT
A Doctor Tells

reality of telekinesis and other psychic phenomena.

The positive findings can have no significance for psychiatry, as far as he is concerned.

THIRD, conception of mind, Dr. MacRobert called the psychic. This view must affirm an inter-relationship of a body and a soul.

He said that laboratory parapsychologists are at the moment somewhat divided; Professors Thouless and Wiesner, of Cambridge, England, claiming they are not content to wait until other parapsychologists are impressed by the evidence for materialization and psychic healing.

RHINE'S INTENTIONS

They have formed an hypothesis which gives a place to spirit, which they designate by a symbol.

Dr. Rhine, of Duke University, N. C., in a public address in New York City in December, 1948, entitled "The Scientific Approach to the Problem of Survival," claimed he also intends to investigate some of the other psychical phenomena not yet studied in the parapsychology laboratory which many prominent earlier scientists declared valid.

If their work proves successful, psychic research should have great significance for psychiatry.

Dr. MacRobert showed some photographs of the work of earlier psychic researchers to indicate experiments that lie ahead of current parapsychology laboratories. The photographs evoked much interest and the discussion following the address showed curiosity regarding the whole range of psychic phenomena, especially psychic photography, and Geley's photographs of ectoplasm and materialization in the process of development, and more recent pictures taken in infra-red light in some English experiments.

SPIRITUALISM AMONG THE MAYAS

By HORACE LEAF, F.R.G.S.

Herbert Spencer, the philosopher, referred to Spiritualism sarcastically as the religion of the cave man.

This, he probably thought, was as caustic an insult as could be passed on a movement which challenged his materialism.

It is less than 50 years since this, at one time renowned exponent of organic and social philosophy died, and he and his system of thought are almost forgotten, while Spiritualism goes its way, profoundly influencing religion and science. Nor it its effect on social life slight.

FIRST AND LAST

Like so many others enamoured of modern civilization, Spencer believed that the first of men knew nothing and the last of them know everything.

People who evaluate this material world highly are seldom, if ever, qualified to pass judgment on matters of religion, or on anything bearing upon the metaphysical aspect of things.

The fact must be apparent to any unbiased student of religion that as man has gradually become master of matter, he has lost the "vision beautiful" of which the poet spoke.

The least religious of races are undoubtedly those that have become the foremost exponents of modern civilization.

Students of comparative religion who make their rule of judgment experimental science and logic, paying no respect to intuition and faith, will always underrate primitive man.

They overlook the fact that the so-called laws of nature are nothing more than systems they have themselves cut, as it were, out of Nature. Nature has no laws, but is simply Nature.

JUST LIKE LOGIC

Man has observed that certain events happen—invariably in sequence, and he has isolated them for his own convenience and calls them natural laws.

It is like logic. There is no logic except man makes it so, and all one need do is listen to logicians and observe how often they make their logic fit their prejudices.

If mankind has always to rely upon such knowledge, then the riddle of the universe will never be solved; but doubtless in superior worlds where much more is seen, felt, and known than is possible in this restricted earth life of ours, Nature is realized in a different and better way, and something more exists to enable man to know the truth, than prevails in this world of ours.

From personal experience I know that the religious beliefs and practices of primitive races can be far better understood if the investigator is acquainted with Spiritualism and psychical research.

SYMPATHETIC

This knowledge makes the student more sympathetic and appreciative of the religious habits of races of a culture lower than our own.

(See Page 24)

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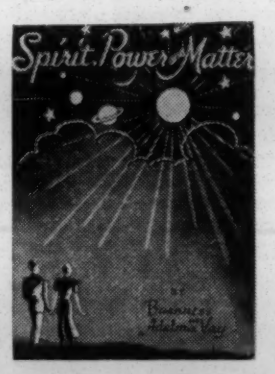

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Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

Douglas—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

xxx

Phoenix—First Spiritual Ch., 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

Alhambra—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

Escondido—Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P. M.

xxx

Fresno, California

Ch. of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Vorrman Sts.; Wed. 7:30 P. M.; Rev. Janet Stine Wolford.

Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M. Rev. Dollie E. Thuness.

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Hanford — Ch. of Revelation, 221½ Lacey Blvd., Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

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Hollywood, California

Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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Huntington Park—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

xxx

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Carl Horton Pierce Memorial Healing Center, Cafe Clubrooms, Villa Riviera. Ocean at Alamitos, Sunday, 2:30 P. M.; Dr. Carl Richard Minugh, Director; Winifred Layton, Assistant.

Temple of Spiritual Science, 835 Locust Ave.; Masonic Temple; Sun. 7:30 P. M.; Rosa Locke; Charles Hamilton.

xxx

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Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

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Spiritual Ch. of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd.; Motor C't Entrance Sun. 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvardo Ave., Sun. 10:30 A. M.; Wed. 8 P. M.; Leah E. Pitzer.

Temple of All-Seeing Eye Spiritual Ch., 966 West 47th St., Sunday, Healing 7:45 P. M., Services 8 P. M.; Message service Wed. 2 P. M.; Rev. Anna Crosby.

Wilshire Ch. of Immortality, 508 South Hobart Blvd., Sunday 11 A. M. & 8 P. M.; Tues. 8 P. M.; Minister, Virginia Gideon.

Ch. of Divine Philosophy (I.G.A.S.), 4157 W. 5th St. (at Western), Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 801 E. Wilton Pl. (cor. 8th) Sun., Tues. & Fri., 7:45 P. M.; Tues. & Fri. devoted to question hour — everyone receives answers to sealed questions. Pastor's organ recital before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Ass't Pastor & Secy.-Treas.

Spiritual Fellowship Group, Inc., 2936 W. Eighth St., Room 203; Sun. 2:30 P. M. 4 & 8 P. M.; Wed. 2 P. M.; Jane M. Sipes; Phone: Exposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Universal Ch. of The Master, 3406 N. Figuerosa St.; Wed., Thurs. & Fri. 10 A. M. to 6 P. M.; Thos. Harrell, 4202 Homer St. (Consultation & Healing).

Temple of Immortality, 1049 South Ardmore Ave.; Sun. & Tues. 7:45 P. M.; W. J. Hall, Founder and Pres.

xxx

Oakland, California

1st Temple of Spiritualism of Oakland, 1442 Alice St.; Mitzie Monroe.

Fraternal Brotherhood Spiritual Ch., 627 22nd St.; Tues. & Thurs. 2 P. M.; Wed. 3 P. M.; Lillian J. Storms (Hl 4-1684).

Universal Ch. of The Master No. 71, 2058 Webster St.; Sun. 2 P. M.; Fri. 1 & 7:30 P. M.; Ruth & James Barner

xxx

Ocean Park — Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

xxx

Pacific Grove — Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

xxx

Sacramento — Liberal Sp'list Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

xxx

San Bernardino—1st Sp'list Asso., 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

xxx

San Carlos — White Cross Center, 118 Dale St.; Classes, Fr. 8 P. M.; Teacher, Irene Remillard.

xxx

San Diego, California

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Ch., 1240 Seventh Ave.; Hildred Hope Langford.

Fraternal Sp'list Temple, 2nd & Beach Sts.; Gust Thunberg.

New Hope Sp'list Ch., Dartlee Hall, 3680 6th Ave.; Sun. 7:30 P. M.; Rev. Ethel Fowler, Pastor; Rev. Sylvia Hauser, Ass't.

Progressive Sp'list Ch., 3843 Herbert St.; Carrie Kelly; Ben H. McHenry.

Concord Mission 1934 Thirtieth St.; Elvina Johnson Colburn.

Bright Star Ch. of Master No. 157, 4608 Kansas St.; Sun. 7:15 P. M.; Myrtle Dyson.

San Francisco, California

Golden Gate Sp'list Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Sp'list Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm.

First Sp'list Temple, 3324 Seventeenth St.; Nell F. Martin.

Universal Ch. of The Master (No. 33), Thurs. & Sun. 8 P. M.; Classes—Thurs. 2 P. M. & Tues. & Wed. 8 P. M.; Florence E. Crenshaw & Alda J. Scheierman, pastors.

Spiritual Ch. of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing & Direct Voice Medium.

Psychic Center, 350 22nd St., (Between Valencia & Guerrero) Sunday, 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

xxx

San Jose, California

Western Star Sp'list Ch., 65 South 7th St.; Sunday Services 2:30 P. M. Message service 3:30 & 7:15 P. M.

Ch. of Sp'list Prophecy, Druid Temple; San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

xxx

Santa Barbara — Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

xxx

Santa Cruz—House of Spiritual Communion, 513 Center St.; Sun & Wed. 7:30 P. M.; Rev. Irene M. Littler, Minister; Woodrow W. Littler.

xxx

Vista—Metaphysical Temple of Truth. Route 3, Box 924; Florence L. Myers.

COLORADO

Denver, Colorado

The People's Sp'list Ch., 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

xxx

Pueblo—International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

Bridgeport — Triune Circle of Light Ch., Healing Center & University, Inc., 152 Park Place; Phone: 67-4302; Sun. 4 P. M.; Tues. 2 P. M., Healing; Wed. & Sat. 8 P. M., Classes; Dr. E. L. Patterson, M.M.S., Minister.

xxx

Bristol — Michel Sp'list Ch., Stephen Terry Hall, No. 8 South Elm St.; Wm. P. Morgan.

xxx

Hartford, Connecticut

Hartford Sp'list Temple, 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

The 1st Ch. of Divine Light, Inc., 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles Hughes, Pastor.

xxx

Norwich—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

xxx

New Haven—Alliance Center of Inner Vision, 346 State St.; Wed. 7:45 P. M.; Rev. Dorothy Russell Johnson; Pearl Pavone, Sec'y.

xxx

Stamford—Albertson Memorial Ch. of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythan Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1319 Maryland, N. E.; C. Hickerron; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch., 1900 "F" St., N. W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Church of Two Worlds, 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y. 7529 Alaska Ave., N. W., Wash. (12); Minister. H. Gordon Burroughs; Phone EMerson 0010.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W.; Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Lola Miller. Pearl Perc; Z. A. Wright, 450 New Jersey Ave., S. E.; Phone: Trinidad 8993.

FLORIDA

Daytona Beach—The Hays Memorial Spiritual Science Church, 221 First Ave., lectures, services and classes; Rev. Margaret Springstead, minister.

xxx

Fort Lauderdale — Beckoning Light Sp'list Ch., Woman's Club, Stranhan Park, Sun. 8 P. M.; Jewell Williams, 200 N. E. 4th St.

xxx

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun., Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

xxx

Miami, Florida

Elizabeth Memorial Sp'list Ch., 729 North East Seventy-first St., Friday, 7:30 P. M.; Rev. Marie Wilson.

Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson. 1803 N. W. 6th St. (Phone: 9-9687).

Temple of Continuity, 1585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Sp'list Ch., 1621 Southwest Sixth St.; Sun. & Wed., 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellows' Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St. Psychic Science Sp'list Ch., Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Sp'list Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Little Shenandoah Sp'list Ch., 644 S. W. Sixth Ave.; Sun. & Wed. 7:45 P. M.; Ermal McNab; Pearl Hinkson.

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FLORIDA

St. Petersburg—Ch. of Spiritual Philosophy, 1715 Tangerine Ave.; Sun. & Thurs. 7:45 P. M.; Clara Knost Larrick; Phone 17765.

xxx

Tampa, Florida

Psychic Center, 315 East Columbus Drive; John Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

IDAHO

Emmett—Kosmology Ch. and Health Center, James R. Johnson.

ILLINOIS

Aurora—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark St.; Emma Ness.

xxx

Chicago, Illinois

Englewood Psychic Science Ch. & White Sanctuary Healing Center, 6514 S. Ashland Ave.; Sun. 8 P. M.; Healing, Thurs. 8 P. M.; Rev. Harry A. Tuffs; WAlbrook 4750.

Faith Sp'list Ch., 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Ch., 4309 W. Madison St., McEnery Hall; Emma Binz.

1st Sp'list Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Faith Sp'list Ch., 614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

Belmont Sp'list Ch., 1219 Belmont Ave.; Sun. & Thurs. 2:30 P. M. & 8 P. M.; Sec'y., Esther A. Lundquist; Pres. Gertrude McAllister, Phone: Van Buren 1625.

(Chicago Continued Page 21)

(Chicago Continued)

Friendly Spiritual Ch., No. 2, 240 W. 63rd St.; Sheldon Northrup.

Spiritual Ch. of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M., Rose MacKay, 8209 East End Ave.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Third Sp'list Ch., 1715 West 64th St., Sun. 3 & 7:45 P. M.; John Skinner; Telephone: Hemlock 4-9181.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Sunflower Sp'list Ch., 2421 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th S.t; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: Grovehill 9326.

Ch. of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund;Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St., St. Louis Ave., Chicago (23) Illinois.

First Ch. of Divine Healing; 4557 Broadway; Sun. 7:45 P. M.; Rev. V. Klinger Bigus; Visiting mediums welcome.

Mary E. Dunn Memorial Club, 2335 West Adams Street, Tues. 8 P. M.; Mrs. Wm. C. Marggraf, Pesident. Visiting Mediums Welcome.

Silent Prayer Sanctuary, 1706 North Pulaski Ave., Wed. 8 P. M.; Sophia Schaffer; Phone AL-2-6417.

Spiritual Science Ch. No. 14 (Formerly The First German American Sp'list Ch.) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110).

Cosmic Science Ch. Inc., 3165 North Clark St. Sun. 3 & 8 P. M.; Wed. 8 P. M.; Cosmic Divine Healing Service, Friday 8 P. M.; Rev. Rice R. Massey, Founder; Rev. Mary Haines, Sec'y; Phone: KEdzie 3-5732.

Mission of Love (No. 6) Spiritual Ch., 1838 N. Springfield Ave.; Sun. 8 P. M.; (Last Thursday 8 P. M.) F. Pieper; W. J. Rogers.

Light More Light Sp'list Ch., 2433 Bernice St.; Tues., Fri. & Sun., 8 P. M.; Rev. Johana R. Schmidt: Jun. 3974.

xxx

Cicero, Illinois

First Sp'list Ch., 5033 West 25th Place; Sunday, 7:45 P. M.; Mon. 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Ch., 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

xxx

Danville — 1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10½ N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 9267.

xxx

Decatur—1st Sp'list Ch. of Truth, 993 N| Edward St.; Grace W. Brown.

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East St. Louis, Illinois

First Victory Sp'list Ch., 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Ch., 16th & Cleveland Ave.; Pastor, Laura Phillips; Sec'y, Collins Paxton, 4912 Caseyville.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Menard, 623 N. 86th; EXpress 3075; Sec'y, Edna Heck.

xxx

Joliet — 1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P .M.; Eugene B. Davis.

xxx

LeRoy—J. T. & E. J. Crumbaugh Sp'list Ch.; Chas. C. Cunningham.

xxx

Rockford—1st Sp'list Ch., 514 Park Ave., Clifton E. Crawford, Sec'y.

MISSOURI

Westmont—Unity Sp'list Ch., 13 W. Quincy St.; E. Backlund.

INDIANA

Anderson—Madison Ave. Sp'list Ch., 13th & Madison Ave.; Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

xxx

Chesterfield—Chesterfield Sp'list Camp, 1949 Season, June 25th to Aug. 22nd; For programs, write: Mable Riffle, Sec'y.

xxx

Elkhart—Clark's Memorial Sp'list Ch., 316 Division St.; Sec'y, Chloedell Wolfe.

xxx

Evansville—Union Spiritual Ch., Third Ave. and Michigan St.; Sun. & Wed. 8 P. M.; Rev. Jeannette Hoeppel, pastor.

xxx

Fort Wayne, Indiana

Sp'list Ch. of Divine Science (N.S.A.) 1615 Wells St., cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2, 7, 7:45 P. M.; first & third Sun. 2:30 P. M.; Bernice Brock; Russell D. Hawk.

xxx

Gary—1st Sp'list Ch. of Gary, 2430 & 2432 West 11th St., Edna Hires, Pres.; Sec'y, Reba Schallon, 230 Ellsworth St.

xxx

Hammond, Indiana

1st Progressive Sp'list Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Church, 5454 Holman Ave.; K. of P. Hall; Ruth Coyle.

xxx

Indianapolis, Indiana

1st Sp'list Episcopal Ch., 119 E .Ohio St.; Pastor, Walter M. Marsh; Sec'y, Mary Crodian, 1532 E. 10th St.

Psychic Science Sp'list Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

Progressive Sp'list Ch., St. Clair & Park Ave.; Paul Leach; J. F. Van Meir.

Sp'list Center Ch., 214 South Arsenal Ave.; C. C. Driskell.

Holy Quietness (S.M.A.) Sp'list Ch., 813 West New York St., Rev. Mamie Worland; J. A. Worland.

xxx

Lafayette, Indiana

1st Sp'list Episcopal Ch., 535 South Thirtieth (30th) St., Rev. Irene Jennings, Minister.

Psychic Science Sp'list Ch., 712 Columbia St.; Sun. 7:45 P. M.; Pres., Mae Sullivan.

xxx

Marion — Distributor of Light Sp'list Ch., Nebraska & 2nd St.; Mabel Pittman.

xxx

Muncie—1st Spiritualist Ch., 102½ N. Walnut St.; Donald H. Lambert.

xxx

Richmond, Indiana

Independent Sp'list Association, 115½ North 14th St.; Carrie Owens, President, P. O. Box 95, Richmond.

Church of Truth (S.M.A.) Morton Center, N. 9 B; Lounge Room; Pres. Nellie Mervin, 417 N. W. "K" St.

xxx

South Bend—Ch. of Spiritual Truth, 519 S. St. Joseph St.; Marie Smith.

xxx

Terre Haute—Golden Hour Sp'list Ch., 503½ Wabash Ave.; Nellie Hodges; Goldie Russell.

IOWA

Davenport—Modern Spiritual Ch., 623 W. 4th St.; Daily 8 P. M.; I. Richard Griest.

xxx

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, 918 Locust St., Minister, Emily Ferris; Sec'y, Maxine C Bryant, 617½ W. 14th St.

Second Unity Spiritual Science Ch., 3031 S. E. Maury t.; Pres. Inez House; Sec'y, Richard Hansen; Minister, Rev. Leona A. Hansen.

KANSAS

Kansas City — 1st Sp'list Ch., 1061 Armstrong Ave.; Sun. Healing 7:30 P. M.; Tues. 2 & 7 P. M.; 828 Ann Ave.; Betty Palmer.

Wichita—1st Sp'list Ch., 121 South Main St., Neva Durham.

xxx

KENTUCKY

Paducah — Psychic Study Club (Kingdom Sp'list Ch.) R.F.D. No. 1, Buckner Lane; Sunday 8 P. M. and weekly class, sponsored by Mr. and Mrs. L. M. Faith; Sunday service & Wednesday evening class conducted at pastor's. Rev. Walter R. McNeil, residence, R.F.D. No. 6, Paducah, Kentucky.

LOUISIANA

New Orleans—Divine Fellowship of Sp'lism, 823 Spain St.; Fri. & Sun., 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Sp'list Science Ch.) 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thurs. (Healing) 1 P. M.; Elizabeth Dennis, 2908 Louden Ave. (Phone: LIberty 4512.

Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple, 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

MASSACHUSETTS

Boston, Mass.

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P. M., Sun. 3 and 8 P. M.

Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

xxx

Brockton—Occult Science Ch., G.A.R. Hall, E. Elm St.; Charles E. Lyons.

xxx

Cambridge—First Sp'list Ch., 631 Mass. Ave.; Marion F. Unham.

xxx

Fitchburg — 1st Spiritual Alliance Ch., 21 Union St. Hildred D. Smith.

xxx

Haverhill—Universial Ch. of The Master, Inc., U.S.W.V. Hall, Court St.; Sun. 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

xxx

Lynn—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.). Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Sec'y Agnes Winstanley; Pres. Della Davis.

xxx

Quincy — First Spiritualist Church, No. 4 Maple Street; Bert DeYoung.

xxx

Salem—The 1st Sp'list Mission, of Salem; Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

1st Sp'list Ch., 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Hendeberg.

xxx

Worcester—1st Spiritual Ch., 35 Oread St.; Services Sun. 3 & 7 P. M.; Pres., Joseph W. Miller; Sec'y, Dorothy W. Bolin, 11 Jenkins St., Worcester (2), Mass.

MICHIGAN

Battle Creek—1st Sp'list Episcopal Ch. of Battle Creek; Carpenter's Hall, Sun. 7:30 P. M.; Glenn R. Brenner, Pres.

xxx

Cadillac — First Spiritualist Church, 122 E. Nelson St.; Pres. Guy Curtis.

xxx

Coldwater—Coldwater Sp'list Temple, 52½ W. Chicago St. Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M.; Hazel Damrau.

1st Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brighmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Dr. Robert Jensen Memorial Ch., 2024 Linewood Ave.; Clara Barnett Smith.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P. M.; Blanche Quigley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

Christian Church of Progress (Spiritualist), Eastern Star Temple, 80 West Alexandrine Ave.; Jean Peattie, Sec'y.

xxx

Eaton Rapids — Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

Flint—Sp'list Episcopal Ch., 733 South Saginaw St.; Noah Rice.

xxx

Grand Rapids, Michigan

First Church of Truth, 26 Shelby St., S.W.; Pres., G. H. Moler; Sec'y, Mrs. M. Fisk.

The Christian Sp'list Ch., 1107 Sheldon Ave., S. E.; Sun. 7:30 P. M.; Sec'y, Nina Opple; Pastor, Margaret Ward.

xxx

Howell—Ch. of Christian Fellowship in Healing, 803 E. Grand River; Rev. Sylvia Ann Sears, R.F.D. No. 2, Fenton, Mich.

xxx

Jackson—Goodfellow Sp'list Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Ch. of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room, 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

Lansing—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg., Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Sp'list Ch. of Truth, 1143 Spring St.; Harrry Rogers.

Spiritual Fellowship, 187 East Grand Ave.; Wm. R. Aldred, D.D.

xxx

Owosso—First Sp'list Episcopal Ch., 610 Clinton St.; Ella Riley.

xxx

Pontiac—1st Progressive Sp'list Ch., 16 Chase St.; Mabel Barnes.

xxx

Port Huron—The Divine Spiritual Ch., I.O.O. F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

Roseville—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

Saginaw—Ch. and Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

Duluth—1st Sp'list Temple, 601 E. 5th St.; Bessie Magnuson; C. W. Olson; C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

2nd Sp'list Chfl, 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor, Howard C. Lemire.

Ch. of Infinite Science, 610-620 East 15th St. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

St. Paul—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P. M.; 1st & 3rd Wed., 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway." 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

St. Louis, Missouri

Third Sp'list Ch., 3549 Arsenal St.; Anna Bothmann, 3653 Alberta St., St. Louis (16),

Memorial Sp'list Science Ch., 3850 Cleveland Ave.; Sun. 7:45 P. M.; 1st Sun. 2 & 7:45 P. M.; Pastor, Mary Rogers Hutson (Phone, Prospect 6878).

Bright Star (Sp'list) Science Ch., 3660 Castleman; Service Sun. 8 P. M.; Wed. 2 P. M.; Class, Fri. 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M., Ida F. Eggers.

Unity Spiritual Science Advanced Soul Church, 4408 North 19th St.; Tues. & Sun. 3 & 8 P. M.; Josephine Erhart.

Ch. of Spiritual Science, 3804 Wyoming St.; E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Progressive Sp'list Iyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave.; Robert C. Kroll, Conductor.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

St. Ann's Sp'list Episcopal Ch., 5862 Delmar; Sun. 7:30 P. M.; Tues. 8 P. M.; Wed. 1 P. M.; Bernice M. Bennett; Gertrude Hannah; Rosedale: 7137.

NEVADA

Las Vegas, Nevada

1st Sp'list Ch. of Nevada, 203 N. Ninth St.; William W. Leavers; Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass St.; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

Manchester—Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

Portsmouth—1st Spiritual Science Ch., 114 Maplewood Ave.; ESun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

Atlantic City—Sunflower Temple of Psychic Research, 15 N. Maryland Ave.; Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Sp'list Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.), Leigon Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.

xxx

Clifton—Ch. of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.

xxx

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

Jersey City—Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M., Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

Long Branch—Trinity Ch. of Spiritual Science 111 Wash. St.; Mary Reva Wood.

xxx

Neptune City—Star Spiritual Ch., 134 Sylvania Ave. Loweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave.; Kate Hazelwood.

xxx

Paterson, New Jersey

1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Sp'list Ch., 176 Broadway; Elizabeth Spittler.

Ch. of Spiritual Faith, Inc., 541 E. 25th St.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt: (Phone LAmbert 3-0979); Myrtle Morse.

xxx

Riverton—1st Sp'list Ch. of Universal Science, 412 Main St.; Services: Sun. 7:15 Healing; 7:30 Lecture & Message; Rev. Emma M. Munch; Phone: Riverton 9-0306.

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

xxx

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeannette Warner F. Palmer Gibson.

xxx

Union City—Spiritual Ch. of Divine Guidance, 517 37th St.; Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

West Englewood—John's 1st Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Marie Louise Gallo.

NEW YORK STATE

Albany—1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 209 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.), 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

Sunshine Auxiliary, 7 Mulberry St.; Mae Merritt..

First National Sp'list Ch., Arlington Hotel, Sec'y, Robert Howell; Minister, Ida Dayton.

xxx

Brooklyn, N. Y.

Christ Sp'list Ch., 987 Halsey St., near Broadway; Tues., Wed & Thurs. 2 and 8 P. M.; James M. Hedenberg.

Divine Sp'list Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Beatrice De Hunt.

The Ch. of Divine Guidance, Aux., 53-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

W. D. Gressinger Memorial Sp'list Ch., 41 Piling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Katherine Gressinger.

"Genicrat Club"; a Psychic Social Arts Club; Mon., Wed. & Fri. 8:30 P. M.; at Slavin Studio, 630 Ocean Ave. (near B.M.T. Church Ave.—Brighton Station) Lewis Slavin; pianist, Composer, Poet, Director; Admission Free; A-9

St. John's Sp'list Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M. (B.M.T. subway 4th Ave. Local-177th St. Station) Lillian Johnson.

xxx

Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P. M.

Cold Springs Sp'list Ch., 1043 Jefferson Ave.; Sun. 8 P. M.; (Medium's Day, 3rd Sun.); Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's day, 4th Sun); Editb Sandy, 62 College St.

Light Sp'list Ch., Delta Temple, 692 East Utica St.; Medium's Day, 3rd Sun.; Sun. 8 P. M.; Rev. Nettie Roehl.

1st Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements socitited; Riverside 3769.

Sp'list Ch. of Life (N.S.A.) Trinity Temple, 34 Elam St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Sp'list Ch., 15 Harwood Pl.; Advanced Class, Mon. 8 P. M.; Beginner's Class, Wed. 2 P. M.; Services, Fri. 8 P. M.; Rev. Vivian Davis.

xxx

East Aurora—1st Sp'list Temple, 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Sp'list Ch., 225½ Franklin St.; Pauline Hamm.

1st Sp'list Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.

Fayetteville—"Wayside Spiritual Ch" of Manlius Center; R.F.D. No. 2, Luania Caley, Mrs. Louis Ferris, Sec'y.

xxx

Freeville — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

xxx

Jamestown—Open Door Sp'list Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Medium's day, last Sun.); Carrie Yarter.

xxx

Long Island, New York

South Ozone Park—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

xxx

Jamaica—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

xxx

Richmond Hill South — Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. Phone: Virginia 3-5979.

xxx

Richmond Hill — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

xxx

West Hempstead—Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

xxx

New York City

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Fri. 7:30 P. M.; Rev. Olive Kruger.

Ch. of Believers in God, Green Room, Hotel McAlpin, Broadway at 34th St., Sun. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St. Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sun., 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 9th St., Wed. 1 P. M.; Sun., Tues., Thurs., Fri. 7:30 P. M.; Beulah M. Brown.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Charles Owens.

W. T. Stead Memorial Center, 41 W. 88th St. Sun. 8 P. M. Classes Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light, 357 W. 118th St.—Apt. 5; Sun., Wed. & Fri., 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn, Studio 856, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun., Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Sp'list Ch. of Truth, Studio 546—1947 Broadway (Lowe's Lincoln Sq. Bldg. between 5th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury, Phone: TRafalgar 78429.

Occult Science Society, Inc. Meetings held 2nd & 4th Fri. each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'list Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M. (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M. Anna C. Gaze.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

Beacon Light Sp'list Ch., 169 W. 98th St., Apt. No. 8; Tues. & Thurs. 2:30 & 8 P. M.; Sun. 8 P. M.; Hermine Leger.

Mid-Town Sp'list Ch., 123 West 94th St.; Sun. 11 A. M.; Mon., Wed. & Sat. 6:30 P. M.; Tues. & Sat. 1 P. M. Evelyn Rivera.

Helen Brand Memorial Ch., 530 West 136th St. Apartment No. 65, Sunday 2 P. M., Rev. Hazel Herrejon; Phone: AU 3-0932.

Niagara Falls — White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

xxx

Rochester, New York

Ch. of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Sp'list Ch., 1101 E. Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Psychic Science Temple, 67 Edinburgh St., Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

xxx

Schenectady—Progressive Sp'list Ch., 6 Myndeese St., Sun. 7:45 P. M.; George Howard; Maud Van-Tassel; Lillian Weir.

xxx

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. 8 P. M.; Ida C. Robison.

Spiritual Science Ch., Onondaga Hotel; Sec'y Margie Moon, 708 S. Buck St.

xxx

Utica—Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OREGON

Salem—1st Sp'list Ch., 248 North Commercial St., Sun. 2:30 & 7:30 P. M.; During summer months evening services only; President, Samuel J. Harms.

OHIO

Akron, Ohio

Friendly Sp'list Ch., 31 South Howard St.; Hulda Stewart.

St. Paul's Sp'list Ch., 88½ East Mill St.; Revina Roshon.

Progressive Sp'list Ch., Red Room, Portage Hotel Della Saxton, 514 Brown St.

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Ashtabula—1st Sp'list Temple, Main & West 43rd Sts.; President Ralph D. Cutlip; Sec'y Mrs. R. D. Cutlip, 129 Ross St.

xxx

Canton—1st Sp'list Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Hall of Learning, 4273 Colorain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touschard.

Psychic Studio, 3407 Erie Ave., Aut. 315. Frances E. Shelley.

xxx

Cleveland, Ohio

Divine Sp'list Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; Pastor, John M. Williams; Ass't Pastors, Katherine K. Koutnik and Jeannette S. Horrocks.

(Lakewood) Universal Ch. of Truth, N. W. cor. Belle & Detroit; Entrance on Belle Ave. Bertis H. Cunningham, 7500 Euclid Ave. (ENdicott 1250).

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

Spiritual Science Ch., 1628 E. 55th St., Rev Rene' Hunt.

Sunflower New Thought Sp'list Ass'n; 19206 Pawnee; President, F. W. Riehl; Rev. P. J. Hendricks, Pastor.

xxx

Columbus, Ohio

The Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Rev. A. A. Hamilton, Pres., 29 E. Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 S. Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.

The 1st Sp'list Ch., 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.) Edgar J. Smertz, 768 Bryden Road. (Phone, Adams 87870).

1st Sp'list Temple Society, 24 W. Goodale St., Sun. 7:45 P. M.; Agnes Roese, Sec'y, R.F.D No. 2, Ashville, Ohio; Ralph Reese, Pres. 714 E. 1th Ave., Columbus, Ohio.

xxx

Dayton—Central Sp'list Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

East Liverpool—1st Sp'list Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

Fremont—1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Hocombs; Sarah Biddulph, Toledo.

xxx

Greenville — Christian Sp'list Ch., 510 Front St.; Walter F. Heller.

xxx

Kent—1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M., Alice L. Towner; Charles A. Towner.

xxx

Marion — Memorial Sp'list Ch., Chrisman Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Rev. Melvin O. Smith.

xxx

Sandusky—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

xxx

Steubenville, Ohio

1st Sp'list Ch., 520 South St.; Sun. 7:45 P. M.; Wed. 8 P. M.; Cora B. Yocum.

White Shrine Temple, 158 North 4th St., Pres., Bessie Von Dyne; Sec'y, Earle E. Hennis, 308 Lincoln Ave., Wings Jct., Ohio; Lecturer, Florence Jury.

xxx

Toledo, Ohio

Goodwill Sp'list Ch., 1515 Ottawa Drive; D. E. Crider.

1st Sp'list Episcopal Ch., 630 Western Ave. (at Field) Sun. 7:45 P. M.; Charles Holmes, Pres.; Fred L. Felix, Minister.

Christian Sp'list Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Warren—Christ Universal Sp'list Ch., 174 N. Park Ave.; P.H.C. Hall; Sun. & Tues., 7:45 P. M.; Mildred Johnson.

xxx

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal; Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Roda Hoyle, 137 North Fruit St.; Phone: 7-7006.

Spiritual Mission, 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Grombacher.

1st Sp'list Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.

OKLAHOMA

Oklahoma City, Oklahoma

Central Sp'list Ch., 1005 N. Harvey St., Sun. & Wed. 8 P. M.; Carrie Hamblen & Nina Cutlip, co-pastors.

Spiritual Science Ch. of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sun. and Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

xxx

Tulsa, Oklahoma

Universal Science Ch., 1112 N. Boston; Sun. & Wed. 8 P. M.; Earl W. Myers, President.

Second Sp'list Ch., 919 S. Cheyenne St.; John H. Cuddy.

OREGON

Oregon City—1st Spiritual Religious Association of New Era (Canby); 1st & 3rd Sun. 2 P. M.; Pres., Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St.,

Portland, Oregon

1st Sp'list Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing — 7:30 P. M. service; Pres. Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual & Psychic Research Temple, 5637 N. E. 14th Ave., Sun. 7:30 P. M.; Pastor, Luella M. LaValley; Sec'y Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Second and Fourth Sun., 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merchant

PENNSYLVANIA

Allentown—Psychic Group and Healing Center, 301 Priscilla St.; Harry E. Brittenburg.

xxx

Bethlehem — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.

xxx

Charleroi—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

xxx

McKeesport—1st Sp'list Ch., 809 Locust St.; Sun. 7:45 P. M.; Healing, Sun. 7:15 P. M.; Pres. Sara Ackard; Sec'y, Sara K. Openshaw, Box 216, Elrama.

xxx

Ephrata — Camp Silver Belle, 1949 Season, June 25th to September 5th; Ethel Post-Parrish, Sec'y.

xxx

New Castle — Sp'list Ch. of Truth, McGoun Hall, 215½ E. Wash. St., Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

xxx

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

1st Association of Spiritualists, N.E. corner of Master & Carlysle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz, Pastor; Elizabeth H. Phillips, Sec'y. 3252 Longshore Ave., Phila. (24), Penna., Phone: STevenson 4-0577.

Universal Sp'list Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

xxx

Pittsburgh, Pennsylvania

Sp'list Ch. of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

1st Ch. of Sp'lists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.

xxx

Reading — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.

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Williamsport—The 1st Ch. of Spiritual Science, 2715 Grand St.; Ernest and Olive MacMillin (Phone 9502).

xxx

Wilkes Barre—2nd Sp'list Ch., 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Sp'list Ch., Narragansett Hotel, Room 202; Healing Service: 11 A. M.; Sun 2:30 & 7 P. M. Lecture & Messages; Rev. I. Frederick Haven, Pastor, 28 Haskins St., Providence, R. I.

W. T. Stead Sp'list Ch., 32 Haskins St., Sun. 2:30, 4:30 & 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.

TEXAS

Beaumont — Golden Rule Spiritual Ch., 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

xxx

El Paso—Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula Hailey Kapp.

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Fort Worth—1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.

Houston—1st Sp'list Ch., 611 Calhoun St., Myrtle London Rigers.

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San Antonio, Texas

1st Spiritual Christian Ch., 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Ch., 1004 South St. Marys; Wed. & Sun. 8 P. M.; Thurs. 2 P. M.; Rev. L. C. Yates.

xxx

Norfolk, Virginia

Memorial Sp'list Ch., 305-307 West Thirty-Seventh St., Charles Harrison Engel.

Light of Truth Ch. of Divine Healing, 20th & Omohundro Sts.; Sun. Evening; Rev. Fred A. Jordan.

WASHINGTON

Bellingham — 1st Sp'list Ch., 2609 Kulshan St.; Fern Balius; Della Carlson.

xxx

Seattle, Washington

Mary A. Tower Memorial Ch., 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Sp'list Library, 526 Second & Pine Bldg.; Open Daily; Walda Sobbakke, Librarian.

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Spokane — Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.

xxx

Tacoma—Nat'l Sp'list Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Minnie Richardson.

WEST VIRGINIA

Charleston—1st Sp'list Ch. of 1202 Elmwood Ave., Beulah Brison.

xxx

Huntington—Sp'list Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

xxx

Wheeling—Way Memorial Temple; B'way & Maryland (Island) Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Services by guest workers.

WISCONSIN

Madison, Wisconsin

1st Sp'list Ch., 118 Monona Ave.; Edith Fleeton, Sec'y.

xxx

1st Spiritual Science Ch., 308 W. Mitflin St., I.O.O.F. Hall; Amelia I. J. Pope, President, Leader. Healing practitioner (Phone 6395).

xxx

Milwaukee, Wisconsin

1st Christ Unity Spiritual Science Ch., 2603 West Atkinson Ave.; Sun. 8 P. M. Wed. 2 & 8 P. M.; Walter & Ella Krahn.

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Sp'list Ch., 1239 South 15th St. Rev. Betty Crews Brown, Minister.

1st Psychic Science Ch., 2671 North Ninth St., Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benson, Sec'y.

Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.

1st Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. Lorenz Lamping.

Haven of Divinity Chapel, Inc., Medford Hotel, 605 N. 3rd St., Room 109; Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2136 North 40th St.; (Phone HOpkins 2-9132).

CANADA

Brantford (Ontario)—Hope Memorial Spiritual Ch., 15 Chatham St. (Cor. Queen) "The Home of True Spiritualism"; Sun. 3 P. M. Healing & Messages; Sun. 7 P. M. Mesage & Service; Wed. 8 P. M.; H. Maynell, pastor; G. Laws, Co-pastor; Sec'y Leslie Lievers, 25 Huffa Ave.; Phone 4518-J.

xxx

Calgary (Alberta)—1st Sp'list Ch., 1123 8th Ave. W., Alice E. Rushton.

Hamilton (Ontario)—Ch. of Spiritual Brotherhod, Winter Gardens, Ottaway St., North; J. Martin.

xxx

Toronto, Canada

Britten Memorial Ch. of Canada, 847 Dovercourt Road; Sun. 3 & 7:30 P. M.; Rev. Mae Potts.

Ch. of Spiritual Upliftment, 3003 Dundee St., W., Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.

Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

xxx

Victoria, B. C.—Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. J. Holder; F. W. Hutchinson.

xxx

Winnipeg, Canada

Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

Sp'list Ch. of Divine Truth, I.O.O.F. Bldg., Kennedy St.; Pres. J. D. Young; Sec'y, Jas. P. Skelton; R W. Northmore, Pastor.

LONDON, ENGLAND

Marylebone Sp'list Asso., Ltd., Marylebone House, 42 Russell Square, London W.C.I., Monday to Friday, 10 A. M. to 7 P. M.; Saturday 10 A. M. to 5 P. M.; Ralph Rossiter, Sec'y; Telephone; MUseum 0162.

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The Parish Sanctuary; Divine Healing and Teaching; Christchurch Road, East Sheen; London, S.W. 14; write for absent healing; Peggy Parish; Phone: Prospect 4939.

xxx

Institute of Life Science, 18 Manchester St., London, W.I., England; Reginald Roberts, S.Sc., N.D., D. Psy., President of Executive Council.

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Psychic and Sp'list Information Bureau; Psychic News Book Shop; 140 High Holborn, W.C.I. Ask for B. Abdy Collins, or 'phone Holborn 2914.

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The Gateway Centre, 39, Pembdidge Villas, Notting Hill Gate, W. 11; Lillian Brownfoot; Bay: 2574.

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Psychic Observer Representative; Subscription agent; Yearly subscription—Twenty shillings; W. G. Adams, 26 Thurlby Road, Wembley, Middlesex, England. Phone: Wembley 5877.

xxx

The Lillian Bailey Home Circle, 32 Thurlby Road, Wembley, Middlesex, England; Lillian Bailey, Mental & Trance Medium.

DICKSON

(From Page 8)

ment in London three materializing mediums . . ."

As alluring as have been these offers the Rev. Dickson preferred to remain in the United States and found his own church. He felt that his talents would best serve humanity in this way. Juanita's teachings could thus be thoroughly established.

The Rev. Dickson's phenomena have drawn many people over the world away from orthodoxy by opening their ears and eyes.

The Spiritualist Church of Revelation, Inc., of which Rev. Dickson is pastor, holds its meetings at 465 Geary Street, San Francisco, Fourth Floor, No. 40. The pastor's home address is 2940 Nineteenth Avenue.

THE FIRST OF MANY

THE recently organized American Foundation for Psychic Research, Inc., with headquarters at the home of Psychic Observer, 10 East Fourth Street, Jamestown, N. Y,, sponsors its first public propaganda meeting on Sunday, May 22, at 2 p. m. in the Mongolian Room of the Hotel Jamestown, Jamestown, N. Y.

The message service will feature the Rev. Clifford L. Bias, one of America's foremost mediums. In addition to being an able lecturer and an outstanding clairvoyant, he has the gifts of direct-voice, independent voice, trumpet in the light, partial materialization, psychometry, psychic movement of objects at a distance without physical touch, and clairaudience.

He has served as minister of the People's Spiritualist Church, St. Petersburg, Florida, and for five years has been one of the staff mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Mrs. Juliette Ewing Pressing, president of the American Foundation for Psychic Research Inc., will be in the chair at the meeting at the Hotel Jamestown, on May 22, and will introduce the medium and speaker, and outline the plan of work for the foundation.

Paul Miller, editor of the "Psychic Observer," will deliver a lecture before the Rev. Clifford Bias gives a demonstration of clairvoyance and billet reading.

Arrangements are being made for the appearance of the well-known mediums, the Rev. Bertie Lilly Candler and the Rev. Iona Brandt. An announcement will be made of their engagements with the American Foundation for Pscyhic Research Inc.

THE REV. CLIFFORD BIAS

Not only will members of the foundation and their friends be welcome at the opening meeting on Sunday, May 22, but the general public are also invited.

The Rev. Clifford Bias will arrive in Jamestown on Friday evening, May 20. A direct-voice seance for members of the foundation only will be held on Saturday evening, May 21.

Private seances for clairvoyance will be held on May 23.

Non-members should write now for application forms. Reservations for private seances are by appointment only.

Telephone Jamestown 6788, or write to the Secretary of the American Foundation for Psychic Research, Inc., 10 East Fourth Street, Jamestown, N. Y.

SPIRITUALISM AMONG MAYAS

From Page 19

Primitive people may be ignorant of natural laws, but they are not fools.

Their intelligence is demonstrably as high as that of civilized peoples, as during the two World Wars military psychologists proved.

In the application of mental tests the Red Indian, for example, showed more intelligence than the average New Yorker.

I mention all this to pave the way to a proper valuation of Spiritualistic practices among some of the peons of Mexico, especially the Mayas.

These people number, in Mexico, about 400,000 and may be taken as a fair representation of equally primitive races. The term primitive must not be mistaken to mean that the Mayas are very low.

It is a deplorable fact, however, that they are in most respects no better culturally than they were under the old system which was finally destroyed by the Spaniards in the 16th century.

[TO BE CONTINUED]

ANNOUNCING

The American Foundation For Psychic Research

INCORPORATED

A non-profit organization founded for the purpose of conducting research into psychic science with the active co-operation of mediums.

Among the phases of mediumship to be demonstrated are materialization, direct voice, independent voice, apports, trance, psychometry, independent writing, slate writing, trumpet voice in the light, spirit photography, clairvoyance, clairaudience, and billet reading.

Public meetings will be conducted with mediums as demonstrators. Lectures will be given on the work of the foundation. In the fields of philosophy and religion, leading workers will be invited to contribute the fruit of their research.

A quarterly bulletin will be issued only to members who will have precedence in attending seances held for research and demonstration purposes.

In contrast with many psychic societies, the Foundation starts with the knowledge of the facts of proved survival through spirit communion with the dead, and develops its research from that point.

For information on membership, please write to the Secretary, THE AMERICAN FOUNDATON FOR PSYCHIC RESEARCH, INC., 10 East Fourth Street, Jamestown, N.Y., U.S.A.

President: Juliette Ewing Pressing.